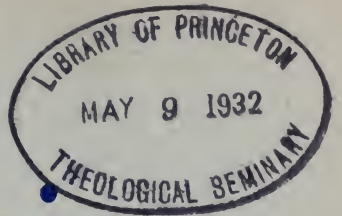




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The Outlook of Missions



VOLUME XXIV

MARCH, 1932

NUMBER 3



Here the King of all the ages,
Throned in light ere worlds could be,
Robed in mortal flesh is dying,
Crucified by sin for me.

EASTER AND MISSIONS

Easter has always been closely linked up with the cause of MISSIONS if we understand the work of Missions to be

THE ONGOING WORK OF CHRIST

in the world. And what is it other than this?

The heart of the EASTER *message* proclaimed by the missionary both home and foreign is that

JESUS LIVES

He would reign wherever the sun doth its successive courses run.



Easter brings the *mandate* to the Church that the

WORK OF MISSIONS MUST GO ON

if the triumphant Christ is to triumph further

IN THE LIFE OF EVERY CHRISTIAN IN THE WORLD

Do you as a Christian, who shares this new life in Christ, want this to happen?

If so, then there must be

ENLARGED EASTER GIVING FOR MISSIONS

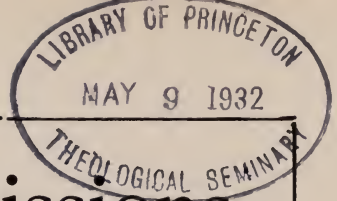
on the part of our people everywhere through

THE APPORTIONMENT
LENTEN ENVELOPES
SPECIAL GIFTS
GENERAL OFFERINGS

to pay the salaries of missionaries and meet 25%, one-fourth, of our annual budget.

CHRIST FACING DEATH CAME THROUGH
TO LIFE

WILL WE?



The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

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The Quiet Hour

JULIA HALL BARTHOLOMEW

He that findeth his life shall lose it; and he that loseth his life for My sake shall find it. —Matthew 10:39

Help me to put away self, and to remember that this life is not given for my ease, my enjoyment. —MARIA HARE.

Creator Spirit, by whose aid
The world's foundations first were laid,
Come, visit every pious mind,
Come, pour Thy joys on humankind;
From sin and sorrow set us free,
And make Thy temples worthy Thee.
—JOHN DRYDEN.

“Life is not always and continuously heroic, for the course of duty leads most of us into the less thrilling round of common tasks.”

“Not as I will!” because the One
Who loved us first and best has gone
Before us on the road.
—HELEN HUNT JACKSON.

Give us comfort and support under all circumstances of our life, and Thy merciful guidance unto the end. —JAMES SKINNER.

The quality of our fellowship with the Lord is best revealed, not by our capacity for joy, but by our capacity for suffering. —J. H. JOWETT.

The story of a soul at strife
That learned at last to kiss the rod,
And passed through sorrow up to God
From living to a higher life.
—HENRY VAN DYKE.

“It is necessary for us to rise to some more adequate thought of God as spirit, immanent and intimate, before we can attain a satisfactory conception of His presence.”

“We are not alone in any sorrow or ambition or joy or defeat or success or even in our sin—for the Spirit of the Father shares our every mood and need, comforting, helping, restraining and healing us.”

So may we live in constant childlike trust in Thee, as to believe, though we behold it not, that the end of all things is divine, and to catch the music to which this world is set by Thee. —GEORGE DAWSON.

Behold Him now where He comes!
Not the Christ of our subtle creeds,
But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs.
—R. W. GILDER.

“In the harmony of days spent with God they have found the beauty and the music of life.”

“It is a spiritual attitude that we carry continually with us as a habit of the soul, whereby we make it possible for Christ to repair and redeem us when we fall into temptation.”

“Lord, what a change within us one short hour Spent in Thy presence will avail to make! What heavy burdens from our bosoms take.”

Prayer opens our lives to God so that His will can be done in and through us, because in true prayer we habitually put ourselves into the attitude of willingness to do whatever God wills. —HARRY EMERSON FOSDICK.

“If, never leaving Thee, we had no need Our wandering spirits back again to lead
Into Thy presence, but continue there
Like angels standing on the highest stair
Of the sapphire throne—this were to pray indeed.”

“We are made for the Beyond as well as for the Here, and all skeptical thinking that casts doubt upon the soul's survival of death ignores the deep foundations of our nature.”

The Prayer

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness.—Amen.—Common Prayer.

The Outlook

VOLUME XXIV
NUMBER 3
MARCH, 1932

of Missions

Our Motto: The Church a Missionary Society—Every Christian a Life Member

THE EMERGENCY FUND

What it is—How to Raise it—When Due

OUR Boards of Home and Foreign Missions are facing an emergency which requires prompt relief. This is the judgment of a special committee consisting of Edwin M. Hartman, Harry E. Paisley and Allan S. Meck. The immediate demands for the Board of Home Missions are \$106,395.22 and for the Board of Foreign Missions \$50,334.00, or a total of \$156,729.22.

At an informal meeting of a group of representative men and women held in the Schaff Building on February 9th it was felt that the only course open to save the honor and integrity of our Church was to raise an Emergency Fund by May 1, 1932, to meet the above named demands.

How to secure this Fund is fully explained on the succeeding pages of the OUTLOOK OF MISSIONS. The difficulties in the way to raise this money are not insurmountable if all our pastors and people will make a real sacrificial gift to meet this emergency. What a credit it would be to our beloved Church if the courage, faith and devotion of the entire membership rose to the need of the hour! Lent would then take on the purple of penitential giving and Easter the purity of victorious living.

Dr. Henry I. Stahr was appointed as the Treasurer of this Emergency Fund, to whom such contributions should be sent for distribution to the Boards of Home and Foreign Missions to be applied to the purposes stated. His address is Room 1002, Schaff Building, 1505 Race Street, Philadelphia, Pa.

Needs That Must Be Met At Once

To the Members of the Reformed Church:

A most serious situation is confronting the Boards of Home and Foreign Missions, and the honor and integrity of our Church are at stake.

For the past three years these Boards have not received sufficient funds through the Apportionment to meet the regular expenses, but they were able to make loans from banks to carry forward their work. However, in several closed banks from which the Board of Home Missions has loans, the State authorities are demanding their immediate payment.

EMERGENCY NEEDS

The Board of Home Missions owes its Missionaries \$51,195.22 for salaries past due, and \$55,200.00 to closed banks, or a total of \$106,395.22.

The Board of Foreign Missions owes pressing loans made by the Japan Mission for salaries, amounting to \$21,793.00; to North Japan College Fund \$18,541.00, and a special loan by the Board of \$10,000.00; or a total of \$50,334.00. These loans are due shortly and we dare not default payment.

The Emergency Fund needed for both Boards is therefore \$156,729.22.

While this amount will not provide for the entire deficits of the Boards of Missions, it will help to pay off their most urgent obligations.

FIVE DOLLAR SHARES

We fully appreciate the struggles which many congregations are experiencing to meet their local needs, and we deeply sympathize with pastors and members, but we believe there are members in all our churches who, when they know of this pressing need, will extend help as the Lord has blessed them.

Our hope is that the plan of Five Dollar Shares, proposed at a meeting of representative men and women held in Philadelphia on February 9th, will be gladly accepted by the churches and that individuals, Sunday School Classes and Missionary Societies will vie with one another in this most laudable effort, taking as many shares as they possibly can.

Conditions as stated require that the raising of this Emergency Fund be a quick effort, and May 1, 1932, has been fixed as the final date for its completion.

Contributions are to be in CASH or checks. These will be applied to this Emergency Fund only, and they are not to interfere with any regular or special offerings during the Lenten or Easter season.

AN OBLIGATION OF THE CHURCH

This Emergency is an obligation of the Church and the Church should meet it promptly. There is no choice. There has been real suffering among the Missionaries at home and abroad. To avoid legal action, provision must be made at once to pay off the loans in the closed banks.

Dr. Henry I. Stahr has consented to serve as Treasurer of this Emergency Fund, and as he receives the money he will make distribution to the Boards of Home and Foreign Missions definitely for the payment of the above-named obligations. His address is Room 1002, Schaff Building, 1505 Race Street, Philadelphia, Pa.

Praying for your earnest co-operation in meeting this immediate challenge, we remain

Yours in Christ,

ALLEN R. BARTHOLOMEW,
Secretary, Board of Foreign Missions.

CHARLES E. SCHAEFFER,
Secretary, Board of Home Missions.



Emergency Fund Certificate

Reformed Church in the United States

This Certifies that.....

has contributed one \$5.00 share towards the special fund being raised to meet the emergency needs of the Boards of Home and Foreign Missions of the Reformed Church in the United States.

Henry J. Stahr

.....
Contribution secured by

Treasurer.

Dear Fellow-members of the Reformed Church:

The above is an illustration of the type of Emergency Fund Certificate which will be issued to those who make \$5.00 contributions toward the Fund which is to be raised to meet the pressing obligations of the Boards of Home and Foreign Missions. These forms, printed in two colors, will be made up in booklets containing five certificates each, in very convenient form for disposal through the pastor or through individuals or groups in each congregation. On the stub is entered the necessary record of the transaction, and on the face of the certificate itself is entered the name of the contributor, and when signed by the person who has secured the contribution, this certificate will serve as a receipt to the donor. Should anyone contribute more than \$5.00, additional certificates can be issued corresponding to the amount given. Each individual certificate is numbered, thus making possible the keeping of accurate records, both for the individual contributor, for the congregation as a whole and in my office.

There are two problems involved in the financial situations which confront the Boards of Home and Foreign Missions. One is the larger and the ultimate problem of the adequate financing of the indebtedness of these two Boards, and this is a serious problem in itself which must be worked out. The other is that of meeting certain emergency needs which it is imperative should be met promptly. As a Church it is not to our credit that we owe our faithful missionaries back salaries. Where banks have been closed and pressure is being brought to bear for the payment of loans, these obligations ought to be met promptly in order that the good name of our Church should not suffer. Besides these there are other pressing demands. It is expected that the whole Church will, through a prompt and concerted response on the part of pastors and people, secure through the use of these Emergency Fund Certificates sufficient contributions in cash before May 1, 1932, to meet in full these immediate obligations. I have been asked to serve as the Treasurer of this Emergency Fund. I have consented to do so and expect to see to it that the amounts contributed go for the purposes for which they are intended.

Fraternally yours,

HENRY I. STAHR.

A Communication to the Churches of North America Regarding the Crisis in the Far East

(This timely and significant message issued by the Committee of Reference and Counsel of the Foreign Missions Conference of North America, composed of the missionary leaders in the United States and Canada, should help to guide the thinking of our members at this time of crisis in the Far East. The unfortunate disturbances in the Orient should not affect the zeal and devotion of Christians to the great work of ushering in the reign of peace and good will among the people in the whole world.)

KNOWING that Christian churches in every section of North America are deeply concerned over the grave crisis which now exists in the Far East, the Committee of Reference and Counsel of the Foreign Missions Conference of North America, assembled in New York on February 17, 1932, addresses this message to the churches in the United States and Canada.

The international situation in the Far East is so tangled that we should be very slow to judge the merits of it. We may well remind ourselves in all humility of the past transgressions of Western nations in their relations with the Orient and with each other.

Any day may bring new perils both in Japan and in China that we do not now anticipate, but we should not be stampeded by incomplete or faulty press dispatches which often exaggerate actual events. Reports predicting certain disaster to Christian forces and their work in either country should be greatly discounted for similar predictions in the past have proved to be unfulfilled.

We can be perfectly assured that however great may be the political and social disturbances in the Orient, the Christian light burns brightly in many Oriental lives and the darkness will never put it out. We know from personal acquaintance many Christians in each country who have seen the Lord and are ready to suffer with and for Him. They are worthy of affection, confidence and cooperation and have much in their Christian experience which will enrich the life of the West. Messages received reveal their deep distress and they now need our sympathy and fresh assurance of our support and the best encouragement that we can offer.

This is the opportunity for Christians of North America to do much to main-

tain warm relationships with these Christian brethren across the seas. Personal letters to our friends, not discussing the political situation, but sharing our best Christian experience, will serve to create bonds of fellowship which will hold us all together through all the stress and strain for common service for the future. The Kingdom of God transcends geographical and racial boundaries and must unite all Christians in the household of faith—the family of God on earth. Kagawa affirms that the body of Christ, the true Church, cannot be broken by international difficulties. We will do well to join him in working for a Christian Internationale.

Our conviction is that any lasting and righteous settlement of difficulties can be based only on a reasonable and peaceful agreement between the disputing parties. The appeal to force in the Far East threatens to destroy all the confidence so hardly won in the fabric of peace machinery which is gradually being erected in international relationships. The world is in danger of reverting to conditions that prevailed before 1914, with a reliance on military force. War is utterly intolerable and as Christians we must protest against the resort to it on every occasion possible. We should do everything in our power not only to protest against warlike developments in the Far East but to oppose the development of warlike tendencies among our own people in North America, or any attempt to settle the present emergency by the use of force on the part of Western powers. We believe our respective governments are making every effort to bring to bear peaceful agencies to solve the present crisis. This we welcome and would that Christians might give full support to such measures.

We call upon the Christian Church to enlist its energies to support and improve

(Continued on Page 144)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Great Objective of Home Missions

Abstract of report presented by the Committee on Home Missions of the Western Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, at its meeting held in Richmond, Virginia, February 16th, 17th, 1932.

THREE centuries of epoch-making history cover the story of Home Missions in North America. The first century found its territory a narrow strip not more than one hundred miles wide, paralleling the Atlantic coast line. The second century widened it westward to the Ohio and Mississippi and the Great Lakes. Then these Christian pioneers, who had set up their altars as they felled the forest and built their log houses and ploughed their lands, began to organize national missionary societies to possess the whole land for Christ. The close of the third century has witnessed the centennial celebration of many of these and the climax of aggressive and co-ordinating Christian statemanship in the Home Missions Council, which brought together at Washington City 800 delegates from thirty different denominations in the United States and Canada for the most far-reaching and comprehensive study of our nation-wide task in the history of North American Protestantism.

The purpose of Home Missions has been clearly set before us, the principles by which our joint activities can harmoniously go forward have been enunciated, the strategic points of a successful campaign have been made clear, and the Christian hosts of American Protestantism have heard from the Atlantic to the Pacific, and from the Arctic Circle to the West Indies, a great call to rise up and make our peoples Christian.

Some one has said that "the nineteenth century began in the United States with three millions of people who loved God and closed with seventy millions who loved money." What a conquest it will

be if we can close the twentieth century with the teeming millions of North America once more kneeling about the altars of God, with the hall-mark of their Redeemer shining in their faces!

The great objective of Home Missions is "to make America Christian;" to win men and women to discipleship to Jesus Christ and gather them into the Christian Church; to nurture them in worship and inspire them in service for the full acceptance of the teachings of Jesus Christ for the individual and the social order.

The hindrances to this objective are never absent. The selfish grain of human nature is always against it. The claims of Christ's Lordship and the necessity of His sacrifice on Calvary are ever being challenged. The lusts of the flesh are ever seeking a lowered standard of morality and a corrupting philosophy of life that will permit their unbridled indulgence. The over-vaulting ambition for place and power are ever resenting his call to humility of spirit and sacrificial service in action.

Such hindrances as these have always faced the Christian missionary, at home and abroad; but it is doubtful if there has ever been an age in which they were so thoroughly organized, so baldly bold and shameless and so aggressive as now.

What progress are we making in overcoming these foes and in realizing our objective? One Home Missionary Secretary says, "America is being progressively paganized." A prominent speaker from the United States at the reunion of the Scottish Churches declared: "The Church is confronted today by the disappearance of Christendom from the

world, and its replacement by a secular civilization whose sole reliance is in man."

In addition to this almost every agency has to report decreased financial support, and nearly every denomination very unsatisfactory, if not actually decreasing, additions by profession of faith. In the United States there are 27,000,000 between the ages of five and twenty not in contact with any form of organized religious instruction, and a neglect everywhere of the evening service and mid-week prayer meeting.

But when we come to study national conditions in this post-war period, we find that at home and abroad the pressing ills are just exactly those which the Church, and the Church only, with its message of the Fatherhood of God and the brotherhood of man, the cleansing and transforming power of a crucified and risen Saviour, can cure. What are these running sores? Race prejudice, national jealousies and rivalries, unequal distribution of wealth, refusal of nations to find peaceful means to settle their international disputes, the suspicion and

distrust of militarism, rebellion of poverty-stricken nations accepting financial slavery that another nation may live in luxury, and scattered here and there, as a corrupting influence in all our social life, the traffickers in sensuality and immorality corrupting youth with their amusements and literature, and the idling practical atheists who are both the victims and possessors of vast wealth, and in their tandem adulteries losing both their capacity for God and the meaning and duty of human brotherhood.

Can it be that the God who gave His Son to die upon the cross for the world's redemption is bankrupting a pleasure-loving generation of their sensual joy to discover to them their souls and their need of a Redeemer to save them? And can it be that Christ is disappointing a Church that has been too much diverted to law-making and even law-enforcement, and too dependent on money and high-powered methods of protection for securing it, that He may call us back to our great mission of bringing the "Good News" of a Redeeming Saviour to a lost world?

Notes

REV. H. C. LEHMAN, a former Missionary, writes as follows: "Our three congregations of the Verona Charge, Wisconsin, no longer receive support from the Board of Home Missions since July 1st, 1929. But all have received such support for a number of years: Mt. Vernon for about 17 years, Verona and Barneveld for about 6 years. Without the aid of the Board these congregations could not have come to life and existed during these years. We recognize our debt to the Mission Board for this help and expect to do all we can to help financially and otherwise in the important work that is being done. We trust that the hard times we are experiencing now will not unduly harm and retard the work. May the Lord bless His work." We take pleasure in presenting a picture of the Daily Vacation Bible School conducted by Mr. Lehman during the Summer of 1931.

* * *

"The first month of the year was spent in organizing our work and workers for the new year," reports Rev. A. Bakay, pastor of the Hungarian Mission at Gary, Indiana. "We expect to carry out the evangelism program of our Church and thereby hope to strengthen and enrich the spiritual life of the congregation as that is the only way the Church can stand the crisis and the stupendous problems of our day. With the unemployment situation here looking gloomier than heretofore, the prospects for this year just now do not look very encouraging, but with steadfastness in prayer and work I am confident that much good will result out of the present tribulation."

* * *

The pastor of the Mission at Plymouth, Pa., Rev. Harry N. Spink, is making a systematic effort to pay the Apportionment in full. During the first week in February he sent out a Lenten Letter to every member of his congregation, containing a self-denial envelope, for the

purpose of raising one-half of the Apportionment by May first, 1932.

* * *

Rev. Howard F. Loch, pastor of the Mission at Pitcairn, Pa., reports: "There was a rather optimistic note in our Church work during the month of January. Attendance was fair. Contributions were somewhat larger. A Catechetical Class was organized. Mid-Week Services are held. A new Teacher Training Class was organized. Benevolent contributions were larger, and for the first four Sundays \$60 was ordered paid on the Apportionment. We are stressing the Lenten Self-Denial Envelopes for Lent, and will ask all our members to make a Lenten Dedication for faithfulness and activity." However, on the 3rd of February both banks in Pitcairn closed their doors thus tying up all the funds of the church and organizations. A number of our Missions have gone through this experience during the last year, and the fact that the Board has not received sufficient money from the Church at large to pay these Missionaries promptly and up-to-date, has worked additional hardships upon them.

* * *

Bethany Mission, Butler, Pa., of which the Rev. Frank Hiack is the pastor, made

two new records during January. On the first Sunday of the year they surpassed all previous attendance records for that particular Sunday of the year, and on the second Sunday they had a larger attendance at the Winter Communion than ever before.

* * *

The First Japanese Reformed Church of Los Angeles, California, under the splendid leadership of Rev. S. Kowta and Rev. Y. Saito, issues a very attractive mimeographed "Young People's Bulletin." The issue of January 3-10, 1932, contains the following Greeting:

"THE NEW YEAR, 1932

"A gracious year to you. May the rain, which must fall, enrich you; may the wind, which must blow, be tempered; may you rejoice in much sunshine, yet read a holy meaning in each cloudy day; may Love—the sum of all—fill the whole round year.

"DON'T WATCH US GROW,
GROW WITH US."

This Bulletin is the first English Church Bulletin among the Japanese. A Junior Church has been organized which will meet the third Sunday of the month. They call it "The Little Church," and it is made up of the members of the Intermediate and Junior C. E. Societies.



Rev. H. C. Lehman
Pastor of the
First Japanese Reformed Church
of Los Angeles, California

Address Delivered at the Annual Pastors' Convention Harrisburg, Pennsylvania, January 25th, 1932

By THE REV. CHARLES E. SCHAEFFER, D.D.

IT is fitting that Home Missions should have a primary place on the program of this Convention. That is where it logically and legitimately belongs. When Jesus gathered His disciples on the brow of Olivet He gave them not only the marching orders for His Church but also the order of the march: "Ye shall be my witnesses, beginning at Jerusalem, unto the uttermost parts of the earth." Here is the program and the purpose of the Home Missionary enterprise.

I have been asked to discuss

Some Significant Discoveries in the Home Missions Congress

The American Home Missions Congress which was held in Washington a year ago last December, proved nothing short of a revelation. It had been projected on a scale the like of which had never been attempted in any part of the world. There have been great and epoch-making Conferences in the interest of Foreign Missions during the last score of years beginning with that notable conference at Edinburgh in 1910 and climaxing in the Jerusalem Conference in 1928. But nothing of similar proportions had ever been undertaken in the field of Home Missions. The creative mind of this adventure was that of Dr. W. R. King, the Executive Secretary of the Home Missions Council. Careful and elaborate preparations had been made for it extending over a period of three years. There were three major commissions composed of representative men and women drawn from the Missionary Boards and agencies that participate in the Home Missions Council, that busied themselves with a thorough-going study of the tasks assigned to them. The resultant findings were classified and reduced to print. These constituted the two data books which formed the basis of further study by the congress itself. There were 800 registered delegates, picked men and women drawn from every part of the country and from Canada. These delegates on

the second day of the Congress resolved themselves into 13 groups each of which had a leader and secretary. For two full days these groups grappled with the phases of the problem of Home Missions which had been assigned to them. An entire day was devoted to the hearing of the reports of these groups. Then the material which they presented was committed to a Committee of Findings. To this Committee was assigned a herculean task. They were fairly deluged with a mass of material. After the full Committee, composed of some forty representatives, had discussed the character and scope of what the report should be, two of its members secluded themselves in a room at ten o'clock at night and the next morning they emerged with a comprehensive report in printed form. The report of this Committee is a work of genius. It is the most clear-cut, most comprehensive and yet most succinct statement of Home Missions that has ever been formulated. One felt as if the last word of Home Missions had been spoken. It formed the climax of the Congress and there was nothing for the delegates to do but to go home and carry out the policies and program there projected. It should be stated that the evening sessions were devoted to inspirational addresses which were of a high order and which have since been printed and freely distributed.

What now were some of the significant Discoveries that were made in connection with this Congress? I shall confine myself to four.

1. *A New Definition of Home Missions.* How to differentiate Home Missions from the total work of the Church in the homeland is by no means an easy task. To formulate a definition of Home Missions which is concise and yet comprehensive is a most difficult undertaking. The consensus of opinion registered itself in this definition, "The effort, in the spirit of Christ and in fulfillment of His great commission, to win to Christian discipleship the people of North

America and to Christianize the life of our nations." Now the longer one contemplates this definition the more meaningful it becomes. Practically all the Home Mission agencies of North America are just about 100 years old. But as one looks back across these years and observes the change in the conception of Home Missions which has taken place, one may well rub his eyes as though aroused from sleep. How simple the task was at its beginning! How vast and varied it has become! The frontier section has disappeared or it has swung back into our congested centers of population. In a civilization that was comparatively simple Home Missions proved a simple task. But with a complex civilization it has become a very complete enterprise.

2. *A New Field.* The field of Home Missions is not the world but America. But America is more than geographical area or territorial expanse. It is a seething, throbbing pulsating spirit. It represents a polyglot population, racial and lingual lines, social strata, credal cleavages. It is a nation of certain ideals, temper and character. It is the platform upon which the principles of Protestantism must be most perfectly perpetuated. It seems as if it had been reserved for the propagation of Protestant principles. Twice it had been in the hands of Catholic proprietors, the Spanish and the French, and twice as from a paralyzed hand the scepter fell and passed over into Protestant possession. Here, then, the great principles of Protestantism must be wrought out.

It is a country of vast geographical domain forming the natural base of the greatest political power on earth. You can put all of Europe into it. Into Texas you can put the population of the world, grouped into families of five each, and give every family half an acre and have enough left for a playground as big as the State of New York. It is vast in its resources, and twice over the richest republic on the face of the earth. It has unreached multitudes. There are 50,000,000 people outside of the Church.

It is a wholly different country from which it was at its beginning. Then there

were a few million people, comparatively homogeneous, a narrow fringe along the Eastern seaboard, a few Indians and a small contingent of Negroes. Today there are 125,000,000 in a land bounded by two oceans made up of peoples from every nation, kindred and tribe.

The city is a most important factor in modern civilization. The shift of population is to our metropolitan centers until the city mind is dominating the social, political and intellectual life of the nation in a remarkable degree. Here the great problems of Home Missions emerge and are accentuated to the point of stress and strain. The city is remaking human nature. There is a breakdown of the old family life and social sanctions. Here industrialism and economic problems are acutest. Here is required a new technique for personal living; a new philosophy of life and of vital religion is needed. Here are underprivileged groups and sections which lack religious ministry. The spirit of life is materialistic and the technique is mechanical rather than human. The psychology is urban, the technique mechanical and the philosophy pagan.

Closely related to the city is the suburb. Adequate religious service is here needed. In the rural communities the farm population is decreasing and the country church is in decay. The field also includes the New Americans. While the immigration influx reached its peak in the first decade of the present century and the restricted laws have put a hiatus on immigration, we have now the problem of the second and third generations who need to be assimilated into our American life. There are still 30,000,000 Germans, 500,000 Hungarians, 100,000 Japanese, 350,000 Indians, 12,000,000 Negroes, 4,000,000 Jews, Migrants and Mexicans, and these furnish a field of missionary effort that taxes the wisdom of all missionary leaders.

3. *A New Strategy.* "New occasions teach new duties. Times make ancient good uncouth." There must be a new approach to the new problems that have emerged. The reason we have not made more rapid progress in Kingdom building in America is due largely to the inadequacy of our attack and the inadapt-

bility of our methods. Pure individualism is a chief characteristic of pioneer communities. But we have passed the pioneer stage and we must shift from individualism to social and cooperative methods. The task is too stupendous for one communion to tackle it by itself. The frontier was occupied by rival advance religious agencies. There was over-lapping and over-looking. Statesmanship requires a new strategy. During the last decade remarkable progress has been made along lines of comity and co-operation. This was the note of major emphasis in the Congress. The air was vibrant with the spirit of comity and cooperation.

- (1) Competition discredits our witness to Christ.
- (2) It reduces the effectiveness of our work.
- (3) It results in waste of men and money.

Necessity is upon us. With diminishing incomes it is required that our resources be pooled that our efforts may be redoubled. Certain specific tasks can best be done together. To these belong work among immigrants, Indians, promotion, etc. But Comity is not a negative activity. It does not exhaust its significance when we keep out of each other's way. We must offer each other help, clasp hands and unite our effort in accomplishing our united task. Nowhere does this necessity appear more strikingly than in the city and country communities. Surveys have been made and fields have been allocated and exchanges and adjustments have been made, which show further possibilities in this line.

4. *A New Outlook.* The Home Mission enterprise of the past forms one of the great chapters of history. The epic of the spiritual conquest of America has never been written. It awaits a Homer or a Virgil. The romance of Home Missions and the heroic achievements of the men and women who sought to build the

Kingdom of God into the life of the nation have never been fully described. Doubtless we had our shortcomings. Our sins of omission and commission have been many. But what of the future? What are the prospects for tomorrow? For a generation or more Home Missions were carried forward upon the crest of the wave in the interest of Foreign Missions. Men like Mott and Spear and White and others swept across this country and for years sustained the Home Mission spirit on the strength of a Foreign Mission appeal. But now the whole aspect of Foreign Missions has changed. The old time appeal has spent its force. What effect will this have on Home Missions? Do we not need to lift this enterprise on a higher basis with a far larger appeal? Must we not find a new motive for Home Missions? Once we said we must save America to save the world. But now the spirit of self-determination in non-Christian lands is beginning to take the edge off this appeal. Is not the whole principle of religion in America at stake? Is not Protestantism hanging in the balance? The question today is not whether Japan or China or India are to become Christian. The question is Can America Remain Christian? Can our institutions long continue unless buttressed by Christian principles and ideals? Christianity here is at stake. The Christian forces of America must, therefore, redouble their efforts in bringing the spirit of Christ to prevail in the manifoldness and complexity of our life.

And this demands a new message as well as a new method. Even a new technique, even unity and cooperation will not avail unless the whole enterprise is vitalized by Christ Himself. This was the dynamic of the first century, when the early Missionaries went forth and established the Church in the great centers of the work. They had no organization, no philosophy, no money, no prestige, but they had Christ and in the power of that name they changed the civilization of the earth. Once this great Master fathered His disciples in Palestine and told them to lift up their eyes and look on the fields. Say not tomorrow comes the harvest. It is at hand.

The Mission of the Church and Home Missions

REV. WM. F. DELONG, D.D.

Superintendent Church Building Department

MUCH has been written and more has been spoken during the past few months about the Church retrenching. No one can deny that we are living in strenuous days when men's souls are being tried and tested. These are days when we must give very serious thought not only to things material but also to things spiritual. These are days when, it seems to the writer, the Church should speak loud, clear and in no uncertain tone.

When material prosperity is on the upgrade the world with all its organizations is cheerful, hilarious and ambitious to gain still greater achievements. With such an attitude no one can find fault. During such periods the Church usually follows perhaps at a little slower speed, but to some extent will copy after worldly organizations, never quite reaching the same height as regard to prosperity.

When reverses come and prosperity is checked along material lines the Church is told at once to beat a retreat. The Church again must do, and do it with a vengeance, what has happened along economic and material lines. I wonder whether this is in harmony with the mind and spirit of the founder. "Upon this rock I will build my Church, and the gates of hell shall not prevail against her." These words were spoken by the Christ. From this we infer that the Church is to be a "militant Church," a conquering Church. A militant Church must be an aggressive Church. As soon as a retreat is sounded there can be no more aggression. In days like these it is easy to surrender its forces to the enemy it is to conquer.

The Christian people are praying daily "Thy Kingdom come." The fulfillment

of this petition depends upon the doing of the next petition, "Thy will be done in earth as it is in heaven." The Mission of the Church is the preaching of the Kingdom of God. Christ said, "Go thou and preach the Kingdom of God." In times like these the Church is asked frequently to retrench and at least to mark time, to be less aggressive. The world makes this request in no uncertain tones and, alas, many of the members of the Church are only too ready to yield to such a request. Give up certain territory, allow the enemy to take possession of it.

Such requests and demands have come to the Board of Home Missions as well as to other Church agencies. To a large extent these requests have been heeded, I presume, to the satisfaction of a great many church members.

We are not unmindful of the fact that these are "hard times" for the average Church member. The average person must be very careful how he makes use of his material possessions. In spite of all this we still have the conviction that if there was manifest the same zeal, desire and interest in the building of the Kingdom of God as is manifest in a great many other things, even in these trying days the Church could at least hold on to her territory and acquire a little more.

Everybody is greatly concerned about the situation in the Far East and rightly so. It concerns each one of us, for today "none liveth to himself." Are we as much concerned about the coming of the Kingdom of God? Are we interested, today, in the cause of Home Missions? Are we willing, today, to sacrifice so as to Christianize America in order that this nation may be an example to all the nations of the world?

"I hope many of our people will feel that they need THE OUTLOOK OF MISSIONS this year."

—MRS. J. M. DRUMM, *Mercersburg, Pa.*

California Classis

By THE REV. F. J. SCHMUCK

THE hopes of Reformed Church pastors, members and friends in the Southwest were realized when the California Classis came into being, Tuesday evening, January 26, in our beautiful First Church of Los Angeles. When the temporary chairman, Rev. William P. Thiel, stated that "the California Classis is now officially constituted," a thrill surged through the heart of everyone present. All felt, "You can now walk—walk now forward in the fear and grace of God."

An impressive worship service was arranged by Rev. E. F. Evemeyer, supply pastor of First Church. Rev. William P. Thiel preached on "Building on the Old Foundation"—the foundations which have preserved and strengthened our beloved Church during its 400 years of history.

The first officers of this 59th Classis are: Revs. William P. Thiel, Lodi, Pres.; Elder Gilbert Peck, West Hollywood, Vice-Pres.; Rev. Francis John Schmuck, West Hollywood, Stated Clerk; Rev. K. Namekawa, Los Angeles, Treas.; Rev. S. Kowta, San Francisco, Cor. Sec'y. The technical work of conducting a Classis was new to the officers; but when the doxology was sung, adjourning the first meeting of this new Classis, everyone ex-

perienced a sense of satisfaction that each had performed his allotted duties faithfully and diligently.

California Classis contains the following congregations and ministers: First Church, Los Angeles; Ebenezer, Shafter; Salem, Lodi, Pastor William P. Thiel; First, San Francisco, Pastor S. Kowta; Japanese Reformed, Los Angeles, Pastor K. Namekawa; Trinity, West Hollywood, Pastor Francis John Schmuck; First Hungarian, Los Angeles, Pastor Albert Hady. Delegate elders attending were J. L. Miller, Henry Mettler, John Kirschenman, H. Kinugosa, K. Tomiyava, Gilbert Peck and John Descmann. Attending the sessions, either as advisory members or visitors, were Revs. Evemeyer, Nace, Mori, Saito and Zuzuki. Classis has 7 congregations, 5 ministers and 660 members.

A delightful social flavor was given to Classis by Rev. Evemeyer, his wife and the Consistory of First Church, when all gathered around the festive board and partook of the evening meal. Much was heard of an extra-classical tinge—from an international group of speakers—American, Japanese, Germans and Hungarians. We learned that ideals, hopes and aspirations, as well as wit and humor,



OFFICERS OF THE NEWLY ORGANIZED CALIFORNIA CLASSIS



MEMBERS OF THE CALIFORNIA CLASSIS

are common to all races and nationalities and can be understood and enjoyed by all. Especially did we feel that Jesus is not changed in any, but that He has changed all to one common denominator—His followers and ambassadors. The press committee of Classis is composed of men reporting to English, German, Hungarian and Japanese papers; we know that these reporters will find in their respective languages the most beautiful

word that their people can ever hear—Jesus!

The organization of this new Classis may not cause a ripple upon our denominational life, but it will bring a group of pastors and congregations into a closer union who have felt themselves segregated and detached from the larger work of the Church. We felt greatly this absence of fraternal companionship. May it become now a blessing to the kingdom work of our Saviour.

Observations of the Treasurer

J. S. WISE

I AM recovering from an attack of lumbago. Have you ever had it? If you have—'nuff said! If not, I hope the experience may never be yours. It is no fun to spend a week in bed, propped up with pillows and feeling fairly well only to be racked with excruciating pain at every movement of the body. I am not accustomed to protracted quietness. Consequently, the inclination to change my position was forever causing trouble.

There was one redeeming feature—I could read, and much of my time was spent in reading. I spent some hours in reading over back numbers of the *OUTLOOK OF MISSIONS*, refreshing my memory with many of my own Observations.

In view of our present financial distress, I was particularly attracted to certain paragraphs which I am sure will bear repetition. In April, 1922, I wrote about our home missionaries in this fashion:

"Foundations, however, are often laid by men, who, at the time, hardly realize the valuable service they are rendering. Most of our faithful home missionaries are doing that. Patiently they labor year after year in most unpromising fields, laying foundations for good that will endure for ages to come. Very little praise comes their way. Big men (?) often patronize and pity them. God alone knows of the splendid work they are doing. Once in every seven years the

foreign missionary returns to the homeland and receives well-merited applause from the whole Church. How stimulating it must be! After about a year of that sort of thing, filled with new zeal, he returns to his foundation work with greater enthusiasm than ever. But the home missionary, often isolated from home and kindred, has no furlough every seven years. Together with his good wife, he continues to endure heartache after heartache, year in and year out, often facing the most difficult tasks in the whole world, and is never applauded. He continues his work 'unknown, unhonored and unsung.' His foundations, however, are the kind that endure. The Board's officers know it, but unfortunately often neglect to say so. God bless our home missionaries—every one of them!"

And now what shall be said of this same type of men, most of whom have not received their salaries for several months. Never before have I dealt with a more patient and more-willing-to-sacrifice group of men than with our present missionaries. My heart goes out to them. How soon will the Church supply the Board with sufficient money to meet these urgent needs? I want to repeat, God bless them every one!

From the Observations of March, 1920. I quote the following:

"I arrived in Los Angeles on Sunday morning, February 1, and remained there one whole week. Rev. Mr. Mori, of San Francisco, met me at the train and in less than two hours we turned up at the Sunday School session of the First Reformed Church of Los Angeles. Here I met a number of old friends—people whom I had met in Pennsylvania, Ohio, Indiana, Illinois, etc., at one time or another during the last nine years. There was an 'inner circle!' Some half-dozen or more were from my old home town—Reading. Both Mr. Mori and I received 'the glad hand,' and I trust by our words of cheer from the pulpit and while mingling with the people we gave inspiration enough to inspire a much larger work in Los Angeles."

I further quote from the same article after describing the program relative to the organization of the Japanese Reformed Church of Los Angeles:

"This is another forward step in our work among the Japanese in California. The Mission will have from 60 to 75 charter members and they are strong, representative men and women. They are the choice of the Japanese community—consecrated and intelligent Christians. Mr. Mori has been planting in San Francisco for about nine years. The harvest is at hand. The Los Angeles Mission represents some of the first fruits. How far reaching the harvest is to be no one can tell. Of one thing I am certain, and that is that God has greatly blessed our work among the Japanese in California, as well as in Japan, and that the time has now arrived for us to keep our ears and our hearts and minds open to His divine leadership in this great work. It would be a calamity to the Reformed Church were it to fail in its response to what now appears to be its definite responsibility. Letting others do it will not excuse us from this task and duty."

Eight years since the time that I found the First Church taking on new life after a long season of discouragement, and also had the honor to represent the Board at the organization of our Japanese Mission down town, I made my second trip to the Coast. And now what has happened in Southern California since then?

"The dying, gasping Church is rejuvenated. It is increasing its membership constantly. It is no longer made up of discouraged people. We have the promise here of a strong, self-supporting Church. I predict that all this will be accomplished within a few years.

"In addition to these two, we have another promising Mission in West Hollywood, another Japanese Mission in Sawtelle and a very promising congregation in the making among the Hungarians. It is the only Hungarian religious organization in Los Angeles and there are over 7,000 Hungarians in this city. The pastor predicts that within ten years he will have a congregation larger than any other Reformed Church that may be here at that time. What does that mean? Nothing else than we must look forward to another relocation and a much larger and better equipment. He further says that within that time half of the congregation's activities will be in the English language.

"I am firmly convinced, however, that at the present time the Reformed Church is facing a challenging situation in and around Los Angeles, such as she never faced before in all of her Home Mission experience! The field is ripe unto the harvest."

Had the Board been furnished with the full apportionment during all these intervening years, there is no telling how much more we might have to rejoice over. The

latest news for rejoicing is now furnished by the fact that on January 26, 1932, the Classis of California was organized and its first meeting was held in our beautiful First Reformed Church in Los Angeles. This Classis is undoubtedly the Cosmopolitan Classis of our denomination. Its Press Committee is composed of men reporting to English, German, Hungarian and Japanese papers. Truly this is another achievement for Home Missions.

Church-building Funds

J. S. WISE, *Treasurer*

DURING last year we received twenty Church-building Funds for enrollment. Since the Forward Movement the Church-building Funds have for some unknown reason failed to reach the Board as numerous as formerly. Perhaps the present pastors are not mentioning them as enthusiastically to their people as was the customary practice of some years ago. Here is a way to render real assistance to the Board at this time. Many thousands of dollars had to be borrowed during the last decade to complete the building operations undertaken during the period of the Forward Movement. Had a larger percentage of the Movement's pledges been paid, the Board would not be placed in its present embarrassing position. That, however, is past history. The Church-building Funds are still popular among those who know of them but without the cooperation of the present pastors these Funds will naturally become less and less and it will not be long before they are forgotten entirely. Why not inform your people?

It is with pleasure that I acknowledge the following Funds received in 1931:

No. 1133—The Herman H. and Mary S. Hoge Church-building Fund of \$500.00. Contributed by Herman H. Hoge, New Knoxville, Ohio. Invested in Corinth Boulevard Reformed Church, Dayton, O.

No. 1134—The James M. and Isabella J. Hartzel Church-building Fund of \$1,000.00. Bequest of James M. Hartzel, Chalfont, Pa., as a memorial to himself and wife. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1135—The Milton and Susan M. Flory Church-building Fund of \$500.00. Bequest of Susan M. Flory, Weissport, Pa. Invested in Hungarian Reformed Church, Springdale, Pa.

No. 1136—The W. M. S. G. S. Gift Church-building Fund No. 114 of \$500.00. Contributed by the W. M. S. G. S. Given to the Hungarian Reformed Church of Los Angeles, Cal.

No. 1137—The W. M. S. G. S. Gift Church-building Fund No. 113 of \$500.00. Contributed by the W. M. S. G. S. Given to the Hungarian Reformed Church of Los Angeles, Cal.

No. 1138—The W. M. S. G. S. Gift Church-building Fund No. 112 of \$1,000. Contributed by the W. M. S. G. S. for Memorial Reformed Church, Madison, Wisconsin.

No. 1139—The Mr. and Mrs. Joel H. Weller Church-building Fund of \$500.00. Contributed by Mrs. T. J. Gabel, Boyertown, Pa., in memory of her parents. (Through the W. M. S. G. S. No. 115.) Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1140—The St. John's Reformed Church and Sunday School Church-building Fund of \$500.00. Contributed by St. John's Reformed Church and Sunday School, Bellefonte, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1141—The C. Kieffer Kiesacker Gift Church-building Fund of \$500.00. Bequest of Emma F. Kiesacker, Greencastle, Pa. Given to Philadelphia Program.

No. 1142—The Samuel B. Snively Gift Church-building Fund of \$500.00. Bequest of Emma F. Kiesacker, Greencastle, Pa. Given to Philadelphia Program.

No. 1143—The Maria T. Snively Gift Church-building Fund of \$500.00. Bequest of Emma F. Kiesacker, Greencastle, Pa. Given to Philadelphia Program.

No. 1144—The Joseph L. Snively Gift Church-building Fund of \$500.00. Bequest of Emma F. Kiesacker, Greencastle, Pa. Given to Philadelphia Program.

No. 1145—The Absalom and Carrie Kresge Church-building Fund of \$850. Bequest of Carrie Kresge, Bethlehem, Pa. Invested in First Reformed Church, Los Angeles, Cal.

No. 1146—The Edward Young Memorial Church-building Fund of \$500.00. Bequest of Zephaniah Welker, Montgomery County, Pa., in memory of Mrs. Welker's father. Invested in First Reformed Church, Los Angeles, Cal.

No. 1147—The Lavina Young Church-building Fund of \$500.00. Bequest of Zephaniah Welker, Montgomery County, Pa., in memory of Mrs. Welker's mother. Invested in Calvary Reformed Church, Lima, Ohio.

No. 1148 — The Ida M. Welker Church-building Fund of \$500.00. Bequest of Zephaniah Welker, Montgomery County, Pa., in memory of his wife. Invested in Calvary Reformed Church, Lima, Ohio.

No. 1149—The Zephaniah Welker Church-building Fund of \$500.00. Bequest of Zephaniah Welker, Montgomery County, Pa. Invested in Calvary Reformed Church, Lima, Ohio.

No. 1150—The David R. Wise and Josephine Wise Gerhard Church-building Fund of \$500.00. Contributed in loving memory of their son and daughter by Mr. and Mrs. Joseph S. Wise, Fort Washington, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1151—The (to be named later) Church-building Fund of \$500.00. Contributed by Miss Jennie S. Clever, Shippensburg, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1152—The Noah N. Rosenberger Gift Church-building Fund of \$1,000. Bequest of Noah N. Rosenberger through Trinity Reformed Church of Philadelphia, Pa. Credited to Philadelphia Program.

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

A Four-Year Presidential Plan

1932-1936

THE League for Independent Political Action, of which Prof. John Dewey is Chairman, has published a communication addressed "To the People of the United States," presenting a plan for the nation "which could be realized if there were in control of the next four years' Administration and Congress a united third party based, not upon haphazard use of power, but upon social control."

In the preparation of this plan the League was assisted by over one hundred economists and experts. In presenting it "to the people of the United

States," the League is careful to make its position clear in reference to the role of political parties. In the midst of "a tragic breakdown of industry, unemployment and finance, with all the attendant human suffering," the old political parties are appraised as being unable to meet the emergency because "they are the tools and servants of the forces and the men who have promoted the very policies which have in large measure brought about the crisis. Only a new party can restore the agencies of government to the

service of the people." Such a party at this time would challenge the courage and intelligence of every American citizen who has not lost faith in democracy. It will recruit its strength from the ranks of workers, farmers, professional people, small merchants and those numerous other progressives who believe in a socially-planned recovery.

This is a comprehensive plan, covering issues with which the people are familiar, in a simple and understandable way. These issues are: Unemployment, Taxation and the Tariff, Power and Public Utilities, Money, Banking and Credit, Social Legislation and Civil Liberties, International Relations. It deserves careful, serious study at the hands of Christian people who have been praying and looking for a way out of the present situation and into a better and more Christian social order with stability of work, security of income, and a higher standard of

living for wage and salary earners through increased purchasing power. Since it is based upon the assumption of the bankruptcy of the old political parties and is presented as an economic basis for a party of the people that has not yet arrived, it should be possible for church groups of men and women and young people to study and discuss this plan without fear or prejudice and appraise its worth in the spirit of pure citizenship. The League for Independent Political Action is, as the name indicates, not a political party, but an agency to promote *independent political discussion and action*.

The plan is published in the News Bulletin of the League of February-March, 1932, and can be obtained by addressing the office of the League at 52 Vanderbilt Avenue, New York City, at five cents a copy, 15 copies for 50 cents, 40 copies for \$1.00, \$2.00 per hundred.

Looking Forward

(Discussion Outlines)

Prepared by the Industrial Research Group of the League for Industrial Democracy, 112 East 19th Street, New York City, 15 cents a copy, special rates for quantity orders.

It is a study of "How America Lives," covering: Trends in the Labor Move-

ment, Breaking Breadlines, Social Insurance, The Race Question, Civil Liberties, Industrial Democracy, Behind the Bank Failures, Public Utilities, A New Political Alignment, The Challenge of Russia, America in an Interdependent World, Building a New Society.

Emergency Nutrition

On the high authority of Miss Grace Abbott it is stated that great numbers of children all over the country are now living in such destitution as cannot but leave them weakened and injured for life.

With needs so urgent, attention of pastors and other responsible persons is called to two pamphlets that are of great value in the present situation, with the

hope that the information they contain may become widespread: "Emergency Nutrition," by Henry C. Sherman, of Columbia University, and "Food at Low Cost," by Lucy H. Gillett. Both can be obtained from American Child Health Association, 450 Seventh Avenue, New York City, at three cents single copy, and in quantity at greatly reduced rates.

"I could not get along without this splendid magazine. May this be the most prosperous year of its history."

—MRS. W. H. CAUSEY, *Winston-Salem, N. C.*

Our Book Shelf

The Present-Day Summons to the World Mission of Christianity, by Dr. John R. Mott. Cokesbury Press, Nashville, Tenn. Price, \$2.50.

Of all the great thinkers and leaders in the work of Christian Missions, the author of this notable book stands in the forefront. He has seen more of the world, knows more about the world, and feels more for the world than any other man living. His intimate world-wide contacts for the past forty years in the interests of the Kingdom of God have given him a breadth of vision, a depth of thought and a warmth of heart that makes any publication from his pen invaluable to students of Missions.

In this volume of ten chapters, which consist of the Lectures delivered on the Cole Foundation of the School of Religion of Vanderbilt University, Dr. Mott deals with world trends and problems, having to do with rural life, industry, race and the message for our times. It lays bare the present world situation, which he shows is the great summons to the Church in our day. The only remedy is the message of the Christ as set forth in the Gospels. We could wish that all our ministers might be the possessors of this volume, for it opens up new treasures in the foreign missionary enterprise.

* * *

Missions Matching the Hour, by Stephen J. Corey. Publishers, Cokesbury Press, Nashville, Tenn. Price, 50 cents.

This book has as its aim the young people in the churches. It contains eight chapters with an excellent bibliography. The sub-titles are attractive, such as "Missions Under Fire" and "Meeting the Critics." Much of the material is taken from the author's volume, entitled, "The Preacher and His Missionary Message." It is an up-to-date presentation of the task of Christians in the midst of the changing world of today. Throughout this book one feels the spirit of the findings of the Jerusalem Conference in 1928. Its dominant note was: "We cannot live without Christ, and we cannot bear to think of men living without Him."

* * *

Will America Become Catholic? by John F. Moore. Publishers, Harper & Brothers, New York. Price, \$2.00.

The author is one of the leading Protestant clergymen, of wide experience and of sound wisdom. His study of this problem has been penetrating and the findings are most illuminating. It is fair, impartial, and on the whole, Christian in spirit. "To what extent does Papal power control American life?" "Will Catholic domination of our large cities continue?" "Are Catholic census figures correct?" These are among the leading topics for discussion. Press notices of this book have been most favorable. It is a splendid piece of work, and treats a mooted subject in a fascinating as well as informing manner. Very wisely does Dr. Moore conclude his research by saying: "The issue today is not whether America is to be

made Catholic, but whether America, Protestant or Catholic, is to be made Christian. This is the task."

* * *

A Prayer Book for Boys. Compiled by Margaret Cropper. Publishers, The Macmillan Company, New York. Price, \$1.00.

This is a most timely publication. Great care is shown in its preparation. It should be placed by parents and pastors into the hands of boys between the ages of eight and twelve years. The contents embrace such themes as "Learning to Pray," "The Quiet Time," "Prayers About Special Times and Things" and "Praying for the Coming of the Kingdom of God." The author does not so much prescribe any set of prayers, but suggests forms or outlines for boys to guide them in their devotions. We can commend this little volume and we believe it will appeal to the youth of the Church.

* * *

The End of Exterritoriality in China, by Thomas F. Millard. Publishers, The A. B. C. Press, Shanghai.

A copy of this volume, with the compliments of the author, was received by the Board of Foreign Missions. Mr. Millard spent most of his life in China, having gone there in 1900. He has been intimately related to the Chinese Government for years, and as a student of the Far East is in a position to write intelligently on the intricate problem of extraterritoriality. The purpose of this work is to present in as brief compass as possible the conditions and circumstances of *extraterritoriality*, which was the longer name in use for many years. By an act of the Nanking Government this system was brought to an end on May 4, 1931. The Chinese people have refused to recognize all the past unequal treaties imposed by the Powers upon China. This has been a most vexatious problem, with views pro and con, and the long history of it furnishes interesting reading. We thank the author for a complimentary copy of his valuable book.

* * *

Liberating the Lay Forces of Christianity, by John R. Mott. Publishers, The Macmillan Company, New York. Price, \$2.00.

This latest volume by Dr. Mott represents "The Ayers Lectures for 1931," and these were delivered under the auspices of the Colgate-Rochester Divinity School. The provision of this Foundation is that the lectures shall fall under the broad field of the history or interpretation of the Christian Religion and Message. In Five Lectures the learned author sets forth the contributions of Laymen to the Christian Church; the need for greater service and the secret for liberating it. The influences that militate against the release of the strength and ability of men are also plainly indicated and reasons given how to capture them for Christ and the Church. We have here not so much a record of lay activity in the past, which is duly extolled, as we do have a forecast of their vast possibilities in the future building of the Kingdom of God. This volume presents at once an apologia and a challenge to the lay forces of Christendom. No layman can do without it.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The First To See and Tell

TO the glory of womanhood be it said, the Easter tidings were first spread by a band of faithful women who were the last at the cross and the first at the tomb. And as they went to tell, they saw Jesus. Oh blessed experience! Such a privilege, however, implies a duty. And the duty must be done if we are to share in the blessing it carries with it. Not in privilege alone is the glory of the Christian life, but in the obedience one renders which is the first fruit of privilege. Such was the fear and great joy of the women, when they had heard of the risen Christ, that they ran to bring the disciples word. It was a day of good news, of glad tidings. "The King's business requireth haste." They did not loiter along the way, but with hastening steps they went, and behold Jesus met them saying, "All hail."

Why is it that the women were the first to see the Saviour after He arose triumphant over death and the grave? And why is it that they were the first to be the heralds of the glad tidings? Well, let each one of us give the answer as your hearts prompt it. I believe that the women were drawn to Jesus, because He was Israel's hope and consolation. He gave to woman a new heart, a new purpose, and a new sphere in the world. Christianity affords woman all the advantages for the cultivation of her mind, soul and body. All that is sacred and satisfying in the home, in the State and in the Church is the result of the work of the Spirit of Christ.

The exaltation of woman is the first and important step towards all social, moral and intellectual reform. At the center of society is the home, and at the center of the home is the woman. It would be impossible to regenerate the

human race, and leave the condition and needs of its women and children out of account.

What, then, is the remedy? The only remedy is in diffusing in all lands the Gospel of faith, hope and love. One of the first things that must be done is to teach, by word and deed, the sanctity of human personality. A woman is not a thing, but a person. She must be placed on a level with man. Her individuality and worth must be recognized and full scope given to all her powers.

As one looks back through the ages past, there is scanty reference given to the work of women in the world. Such women as do appear in history are nearly all of high rank. This is evident from the tone of the *Magnificat*, in which the mother of Jesus sang of "the lowly estate of his handmaiden," "and hath exalted them of *low* degree." It took man a long time to discover the true sphere of woman in the world, but it is only in Christian lands where woman enjoys all her mental, moral and spiritual powers.

Work for women, by women, must take a more leading place if we are ever to win the world for Christ. Yes, and the women alone are not able to do it. One of the crying needs of the hour is to arouse the men, in and out of the church, to awake them from their ease, neglect and indifference and get them to accept their share in kingdom work. What a tremendous power would be released for the missionary enterprise if all the men of our Church could be influenced to do as much as the women do in world-wide endeavor for Christ! The sighs of the Boards of the Church would be turned into shouts of praise, and the work of Missions would be advanced by leaps and bounds.

As Dr. Moore Views the Far East Situation

I AM surprised even alarmed when I hear that members of the Church are raising the question whether under present circumstances missionary work in Japan should not be discontinued. And there are a few others who say that they would not contribute any more for Mission work in that country. I suppose these people think the Japanese are such a "bad lot" that it is not worth while to give them the Gospel, or that they are not worthy of our sympathy and support. Such people condemn the Japanese people for what has been done in Manchuria, and what they are now doing in Shanghai. One of our ablest missionaries recently made a visit to Lansdale and spoke before the Sunday School and to the congregation. In his address to our Men's Bible Class, among other things, he said, that it is the *militarists* of Japan who are guilty of the atrocities now going on, not the people; that the rank and file of the people disapprove, just as much as we do; that the present government was influenced and supported by these same militarists. Furthermore the Christian Church in Japan is outspoken for peace among the nations. If the 259,000 Christians had been consulted they would have disapproved of the Shanghai invasion. It is a *known* fact that they used their influence against the fighting going on. The Council of the Churches of Christ in

Japan passed resolutions, and sent a Committee to the government pleading for a peaceful settlement to be made, and the same was done by the Council of the Church of Christ in China.

When Dr. Kagawa was in this country, some one asked his opinion about this Sino-Japanese imbroglio, and his answer was, "Politicians have tried to settle this problem for years, but without success. Just now in 85 cities and towns the Christians hold sunrise prayer meetings during two weeks, praying for a peaceful settlement."

Let us as a Church continue to do Christian work in Japan and China, more earnestly than ever before. We should send more missionaries to both nations until the Christian Churches shall have become so large and influential that the militarists dare not carry on as they are now doing. And let us, here at home, pray that strife, war and bloodshed in the Orient and everywhere may soon come to an end.

As a lover of the Japanese people I am more than sorry that Japan occupies an unenviable position before the world. The people must surely feel very keenly the stain that has been cast upon them. They need our help and sympathy in ever greater measure.

J. P. MOORE.

Lansdale, Pa.

Letter from Rev. Tetsuzo Miura

Rev. Mr. Miura will be remembered by many in the Home Church as a Japanese pastor who visited a number of our Churches right after the World's Sunday School Convention at Los Angeles several years ago. Mr. Miura is one of the most devoted pastors in the field of the Reformed Church in Japan. He is located now for many years at Sakata, on the west coast of Japan. In addition to the work of his Church, which he led to self-support several years ago, he does a large amount of country work in the villages in the vicinity of his town. His letter follows:

"Dear Dr. Schneder:

"Many thanks for your New Year greetings. Please extend my hearty thanks

for teaching me how to use thank-offering boxes. Our ladies recently opened some ten boxes, and the offerings amounted to yen 15.38.

"Twenty adults and three children were baptized in my Church last year.

"Ten years ago our contributions amounted to yen 491.05 for the year. Last year they amounted to yen 1,638.58.

"Praying for richest blessings from on high upon you,

"Yours sincerely,

"T. MIURA."

Mr. I. N. Fickes, of York, Pa., is deeply interested in Mr. Miura's work, and has been supporting Mr. Miura's assistant for several years.

A North Japan College Graduate in Singapore

Dear Dr. Schneder:

We thank you very much for your kind congratulations on our wedding. We are now very happy in our own new home.

My bride is not a Christian, but because I am a Christian we were married in the Singapore Church belonging to the Church of Christ in Japan. I will surely lead her to Christ, and we must have a Christian home. I trust that it will be the happiest of all homes, as you desire.

I thank you also for your letter of last summer enclosing a receipt for my poor contribution of ten yen toward the new College Church. Is it completed now? I long to see the beautiful sight. From far away I pray for the new Church and for the College congregation.

Today is Christmas evening, and on this joyous day I am writing this letter to you. Many things about my life in Sendai and in North Japan College come to my mind. Here in Singapore we have no snow at all. It is always summer.

I and my bride are well, and I am working with the North Japan College spirit "cheerfully and heartily," according to your advice when I left Sendai. I am



MR. AND MRS. FUMIYA KIKKAWA

always thinking of you and the mother-school.

Yours sincerely,
F. KIKKAWA.

A Tribute to Dr. and Mrs. Christopher Noss

"The autumn sky is high and clear without a speck of cloud just as our hearts are so. We knew neither Christ nor God at first. You led us kindly by your hand till we heard the call of our Father. We are completely at a loss to express our gratitude. Thank you very much.

"The seeds which were sown by Dr. Noss did not fall in the thorns or in the barren soil. They fell on the rich soil which had much water and nutritious matter. They are growing and bearing fruits.

"Dr. and Mrs. Noss, you were so kind that we always see the glimpse of Christ in you. We miss you. We are so sorry to leave you.

"But your hearts and ours are mixed through God even though we are parted by the vast rough ocean. We won't weep,

expecting to see you again, let us bid farewell cheerfully.

"We are reminded of the scene when you called to people in Wakamatsu in the cold winter wind without hat and cloak. Or we are reminded of the pleasant day when we spent with Mrs. Noss, looking down the clear stream of Higashiyama.

"We will strive to be good girls of Christ. Let us wait for your return being folded in the arms of Christ who forgave all of our sin.

"Dr. and Mrs. Noss, please take care of yourselves. We shall always wish you happiness and health. Farewell, Dr. Noss and Mrs. Noss! Though these words are poor, I speak to you in the name of all Young Women's Christian Association girls."

A Sunday School Workers' Class in Japan

THE group of young people, whose picture accompanies this article, is composed of teachers in the Sunday School of the North Japan College Church. They have been meeting on Sunday afternoons for about a year in the study of the Psychology of the Pupil. I will not give you their names, but I might tell you what some of them are doing. Five of the boys in the rear are theological students, one is a student in our college department, and one is a student of the Tohoku Imperial University. The girls are nearly all graduates of Miyagi College. Miss Kimura, second from the left, is a graduate of our theological department and is now teaching in the Miyagi College Bible Course. Miss Endo, third from the right, is teaching a number of missionaries the Japanese language. Miss Kajiwara, first on the right, is the daughter of the late Prof. Kajiwara, who was for a long time teacher of New Testament in our theological department. She is now Mrs. Saji, and her wedding was so ably described by Miss Gerhard in an article that appeared in our Church papers recently.

The young man on the front row to the right is a graduate of our College, runs a book store directly across the street from our Seminary, and is the superintendent of the Primary Department. Mr. Ito, on the left, is his assistant. He is also a graduate of our College and is now the clerk and librarian of our theological department. He is the one who is mainly responsible for the organization of this class. And when we decided upon Weigle's "The Pupil" as our textbook and could find only one copy of it in Sendai, he it is who suggested that he typewrite the whole book and make multigraph copies of it for the use of the class. And this he actually did.

We have had a pleasant year of work in the class, and I hope that we may be able to keep it going for some years to come. I wish every Sunday School in Japan could have a class like this, and could have such a fine group of young people on its staff. It would mean incalculably much for the future of the Christian Movement in this land.

E. H. ZAUGG.

Sendai, Japan.



SUNDAY SCHOOL TEACHERS' TRAINING GROUP AT SENDAI, JAPAN
(Dr. and Mrs. Elmer H. Zaugg in center of front row.)

A Letter from Morioka, Japan

January 10, 1931.

Dear Friends:

Christmas with all its joy and happiness is gone but its memories still remain. The Kindergarten had a lovely Christmas program on the 19th of December in their room. The children were happy and it was such a joy to see what they had accomplished in their short time in the Kindergarten. At the end the Kindergarten teacher had arranged a candle march where Mr. Schroer and I held tall candles and all the little children came to us to light their own little candle and thereafter we all marched through the hall, around through another room and then back again. It was a very effective ending.

Three nights later the Supervised Recreation group had their Christmas. They, too, had a fine program considering they get only an hour and a half training daily. There were 300 people present that night, most of them from the immediate community and practically all of them non-Christians. We hope that they may all have received a message that night.

Christmas Day was a busy one for us. We got up rather early for there was much to be done such as remembering our workers that day, opening our own packages, of which there were only a few this year, but we were happy just the same. Then we had an 11 o'clock dinner with our own workers after which Mr. Schroer rushed off to the train to Ichinohe where he baptized six adults, had a communion service and preached a sermon. Then he returned home in time for a quick supper and then to a Christmas Program here at the Morioka Church, which lasted until 10.30 P. M. I forgot to mention that at 5.00 A. M. some of the workers came to sing Christmas carols under our bed-room window. It was a long day but a happy one for us. A week later we heard that some of the people who had been baptized that day were being persecuted in their own families.

This winter has fortunately been a very mild one thus far. At present we have six inches of snow—really the first this winter. It is fortunate there has been



REV. AND MRS. GILBERT W. SCHROER
AND CHILDREN, MORIOKA, JAPAN

so much warm weather, because there is so much poverty all around. In some places the family has only one kimono. When one member of that family goes away he wears it while the rest crawl into the straw to keep warm. We have been collecting clothes as well as receiving and giving contributions to the poor for food and clothing. It is too bad there must be so much suffering. Scores of people come to our door during a month to beg for food or money or clothing. Such we send to a home here in Morioka that has been established by a Christian for the unemployed to which we have contributed. In that way we know our money does not go toward strong drink.

Remember us in your prayers. Great opportunities lie before us but they bring with them their difficulties and problems that we must solve. We must have wisdom and strength for them.

I hope this letter may find you well and happy in these troublesome times.

Yours most cordially,

CORNELIA R. SCHROER.

A Fine Testimony to Our Faithful Missionaries

(Through the kind thought of Rev. Clayton H. Ranck, a copy of the Goucher College Quarterly was sent to me which contains an article of more than passing interest to the members of our Church. It was written by Miss Myrtle King, who with Dr. Emma Tucker made a tour around the world some years ago and who had taught in our schools at Sendai and at Baghdad. The tribute to our missionaries is most encouraging. It was Dr. Allen K. Faust who baptized Miss King.)

—DR. BARTHOLOMEW.

ON September 1, just three days after we had passed through on our way north, the big earthquake of 1923 destroyed Tokyo and Yokohama, and with them our possessions. We ourselves, fortunately, were many miles to the north on another island. Still dressed in our same hiking costumes, which were now the only clothes we possessed, we stopped off two weeks later on our way south at Sendai, where we obtained teaching positions in the two high schools of the Reformed Church Mission.

We lived in two rooms of a Japanese house, sharing it with a middle-aged Japanese couple. Through that winter we lived on the floor in Japanese style, entirely without "foreign" furniture except for a tiny heating stove. We slept on the thick comforter *futon*, which is the Japanese bed. We cooked on charcoal fires on two tiny pottery stoves. We bought for food whatever the local market afforded of vegetables, fish, and fruit. We felt a rich inner happiness, living in that pretty house, (it looked at night like a great lantern with its paper sliding walls), with all its physical discomfort in the snowy cold winter, doing all our work, enjoying so much the companionship of our Japanese neighbors, with whom we could so little and yet with whom we communed so fully.

In Japan I learned for the first time to like *people*. From childhood I had always liked mountains and trees and flowers and rivers and all things of nature. Of course, I liked some people very much, but, generally speaking, I preferred the company of nature.

There in Japan I liked people also. It wasn't only the Japanese people that I liked that year, but the whole group of missionaries. Instead I liked them so much, admired them so much, that at the

end of the year I asked them to baptize me, since I had never taken membership in any church. Japan means all that to me, if you can figure it out. I know it isn't at all likely that you can.

Our last year was spent in Baghdad. It was probably the most interesting year of all and at the same time, the most comfortable physically. In September when we arrived, the summer heat had diminished somewhat, being then only 110 degrees. I have never elsewhere experienced such utter dryness. Newspaper cracked in our fingers if we tried to wrap things in it. Our eyes and noses suffered greatly in trying to adjust themselves to the atmosphere. During the burning weather of September and October, however, the nights when we slept on the roof under the stars, were fresh and sweet.

Baghdad is a long way from India (2 hours and 40 minutes' time difference) and altogether different in people, customs, everything. It is now the capital of a little Arab Kingdom, Iraq. Before the war it was under Turkish rule.

There I saw a new-born nation, struggling to begin life. There is a nobleness of spirit in Baghdad that we must have had as 13 colonies started out with our new country. One thing that immediately struck us, too, was that the people of Baghdad were still not disillusioned about America. All of the other countries where we had lived in were. At the time there were only twelve Americans in the city. Since then the oil interests have gone in and there are many more.

Baghdad's great fascination lay in the people, in their earnest attitude towards life and their unusually rich personalities. Many of them that we came to know well had had life histories that ran like Arabian Nights' tales. We taught in a school for boys, then in its second year. We came

to know well the three separate groups of people, old Christians whose existence dates from the beginning of the religion, old Jewish families whose ancestors had remained there after the Babylonian captivity, and the Mohammedan Arabs who formed the largest and dominant group.

During the year we had a number of notable experiences. We once spent a day with a sheik and his tribe in the desert. We met and visited with the Queen of Iraq. We rode one evening at sunset on grain camels coming around the city and on a dike which overlooked a long skyline of domes and minarets silhouetted against the deep blue sky. We visited the site of Babylon and walked upon the paving stones that led from Nebuchadnezzar's Palace to the temples. And now and then on a Sunday in winter we would escape from the cold stone walls of our house and its little stone paved courtyard to toast ourselves in the sunshine of the desert, playing with the Arabs' curly lambs and drinking butter-milk offered to us in a goatskin.

Otherwise there wasn't much amusement in Baghdad. We worked hard as one does, in a new and crowded school without equipment. The winter was bitter in our stone unheated house. We must always climb into bed after supper to keep warm and then it was difficult to read or work because of cold fingers. Still life there was worth at least ten times as much

any minute as it would be to me in America anywhere I can think of except here in Hawaii. Why? Because everyone seemed to know what life was about and was living for something big. They were growing, always growing. People didn't live merely to be amused or to kill time. It was a beautiful thing to see them taking what they understood to be our American ideals and live up to them, as alas, few of us do.

I gained many things from the trip around the world. I have already said I learned to like people. Having learned to like Japanese and Indian people, I can also like Americans and others a little more now than I did. The earthquake taught me to make possessions, mere things, take a more subordinate place in life than they had ever had before. The chastening experience of being utterly stripped of earthly possessions by the earthquake, the influence of the simplicity of the Japanese house, and my new view of the meaning of Christ-like living that I got from the Sendai missionaries made it perfectly clear to me that it is worth while only to "lay up treasures in Heaven where moth and rust do not corrupt nor thieves break through and steal." One who gained that point of view of life has gone far towards happiness.

Another old piece of wisdom grew in strength by this journey; namely that ownership is not necessary to possession. I count myself fortunate that I own no spot on earth. Instead how much of the beautiful earth is mine, indeed! Even now I live in a teachers' cottage, rent free, owned by the Department of Public Instruction. It doesn't irk me at all to feel that it is not my own, for I do possess it fully.

"Rise up, O men of God!

Have done with lesser things;
Give heart and mind and soul and
strength
To serve the King of Kings.

"Rise up, O men of God!

The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!"

"Those whose insight makes them at home amid things not seen have depths and worths of experience that others cannot know."

"If the life of Jesus Christ cannot be applied to this small world of my being, then the whole of His gospel is disproven and discredited."

Facing the Facts—The Way Out

REV. D. BURGHALTER, D.D.

THE Church that has lost its foreign missionary passion has begun to die. This is no idle claim, nor mere rhetoric, but a challenging fact. Church history all too plainly teaches this. Note also the opinions of two of the modern world's greatest ecclesiastical statesmen as to the place of Missions in the modern Church. The late Archbishop of Canterbury at the opening of the World Missionary Conference at Edinburgh in 1910 said, "I feel with an intensity beyond all words that among the duties and privileges which are ours in the Church of Christ, the place which belongs of right to missionary work is *the central place of all*. That is what matters. Let people get hold of that and it will tell—it will tell for us at home as it will tell for those afield."

Dr. John R. Mott, in his recent book, *The Present-Day Summons to the World Mission of Christianity* says of this Archbishop and his estimate of foreign missions: "Over twenty-five years I had the privilege of visiting him and reporting to him significant developments in the work of the International Missionary Council. He always impressed me as having one of the most spacious, most truly catholic and well-informed minds I have ever known. In his rich background of knowledge of the Christian Church through the centuries, in his altogether exceptional contacts with the work and workers not only of the world-wide Anglican Communion but also of other Christian bodies, in his advocacy of an all-inclusive Gospel and in his keen interest in the great cooperative movements among Christians of different names, he was in a position to exercise an absolutely unique influence in the furtherance of the world-wide program of Christ."

Let us face some of the facts affecting the work of our Church.

During the three years, 1911-1914, our Church gained 15,337 members. Now the significant fact to be remembered in this is—that the unique and purely foreign missionary crusade known as the "Laymen's Missionary Movement" had been

at work in our Church from 1908 onward, and had quite thoroughly introduced into our Church the need of a "World-parish," "as much for others as ourselves" and the "weekly giving for Missions."

During the next three years, 1914-1917, we gained 14,998 members, which was a dropping-back, and here it is also significant to remember that from 1914 onward the World War had begun to divert our minds more and more from this great central task of the Church to "make disciples of all the nations." This poison of the World War was already at work in the Church and its pulsebeats had grown weaker.

Our Church leaders at once began to sense this, and after some preliminary preparations decided at a special meeting of General Synod in 1919 at Altoona, Pa., to launch a "Forward Movement." This was intended primarily to be spiritual, and not merely financial, with foreign missions to the fore. However, the unholy passions aroused by the Great War could not be quenched entirely. So we need not be surprised to find that our gain in members for the three years, 1917-1920, was only 2,429.

The revitalizing influence of the Forward Movement was distinctly felt, however, during the next three years, 1920-1923, when we gained 11,756 members and *sent 16 new missionaries in 1922 to China and Japan!* Following this upward trend with this new challenge of so costly a gift of these young lives, the closing years of the Forward Movement witnessed a gain in members during 1923-1926 of 8,018. But we had still not regained the high level of our Church under the days of foreign missionary passion during the flood-tide of the Laymen's Missionary Movement when we had reached gains of approximately 15,000 in two three-year periods in succession.

Now follows a sad story. The Forward Movement was over. The poison of the Great War with atheism, materialism and secularism following in its wake and the

Revolution in China in 1926-27, which drove out one-third of the foreign missionaries in that great field, gave the enemies of Christ, at home and abroad, their opportunity to sow "tares" into the Church as perhaps never before in modern times. All kinds of half-truths, deliberate lies and misrepresentations of the true situation of Christianity in China were persistently and widely disseminated.

The Church leaders became alarmed and resorted to all kinds of measures to combat this new situation. Evangelism, Stewardship and the Pentecostal Anniversary Year were used with the hope of reviving our Church. And who will say that they did no good?

But here we find some very significant facts again. In spite of all these "reviving efforts," during the three years from 1926 to 1929 we dropped from a gain of 8,000 during the previous triennium to a gain of only 5,342. Moreover, our latest statistics for the two years since General Synod at Indianapolis in 1929 show that we have made no gain at all as in all former trienniums, but that we have actually *lost* 7,355 members. *Let this fact be noted also—that the last two years have been among our leanest years since 1908 in foreign missionary interest, passion and support here at home!*

What we all are beginning to see is that we need a genuine Spiritual revival and pray for the success of the Spiritual Emphasis Campaign. So far we are all agreed. Many may not agree with me but I believe this is the only way out:

The one most heart-searching and reviving challenge which can possibly be put to our Church for this indispensable revival is the foreign missionary enterprise.

No matter if some of the so-called "illusions" about foreign missions have been stripped off by our materialistic, falsely called "scientific age," the one inescapable fact remains, and that is that the world has need of no other Saviour except Jesus Christ and is more desperately in need of His Salvation now than ever before. One other overpowering fact—He says: "Go and make disciples of all the nations." Millions on

millions of men in many lands have never yet heard of Him and He is waiting on us to go and tell them! *The bare realities of foreign missions are more challenging than any illusions ever have been.*

Hear one of the greatest missionaries, E. Stanley Jones, of India, who said just before returning to that field recently, "The romance period of Missions has gone. If I am held to this movement, I am not held because of romance but because of reality. This thing has now been stripped of the glamour, and if I am committed to it now, I am committed to it with my eyes open seeing that there is no glamour about it. It is toil, it is blood and it is sweat, it is heart-ache and misunderstanding; it is Gethsemane and Calvary, but thank God in the offering an Easter Morning."

NOW THE WAY OUT!

As a fellow-servant, in like distress with all of you, I appeal to every pastor, every elder, every deacon, every Sunday School officer, every Sunday School teacher, every leader in every local organization, whether of men, women, or young people—let us solemnly determine as in the presence of the Crucified, the Risen, the Glorified Christ as seen by John in the midst of the Golden Candlesticks which are the Churches, (Rev. 1:13-20) that we will—

1. Use all available means that lie within our reach to arouse the Church to its foreign missionary privileges and obligations.

2. Think at least as carefully and labor at least as hard as the ordinary man of the world. In all His teachings and His own example Christ never put a premium on laziness in Kingdom Work.

3. Pray as most of us have never prayed yet—pray until there pulses freely through us the life of Jesus Christ who chose us and appointed us to go and bear fruit and that our fruit should abide, that whatsoever we ask the Father in His Name, He may give it us. (John 15:16.)

If our Church has been straitened, we are not straitened in God, but we are straitened in ourselves. Our present crisis is not so much due to any adverse conditions in the foreign mission fields, as it

is due to the conditions here at home, for never has this work been more promising abroad. Neither does this crisis consist alone in the present distressing shortage of funds, but it does consist in the lamentable dearth of a vital, triumphant faith in Jesus Christ, and in the lack of a cheerful obedience to His great command.

Faith, Repentance, Prayer and Obedience made the New Testament Church, as they have the Church of every age, the

Power of God that turns the world upside down!

Put this challenge of witnessing unto the ends of the earth constantly, squarely, and uncompromisingly, up to every one baptized in the name of the Triune God, and behold! the dry bones in the valley of death stir, come together, rise up and become a conquering army at home and abroad, for God and His Christ!

Tiffin, Ohio.

Observations and Experiences of a Missionary to Japan

WE are thinking of the extremely difficult times in America, the load which the Boards are carrying, the sacrifices being made in behalf of others, and are trying to measure up to our full responsibilities here on the field. We are not unwilling to cut down to the lowest possible figure in our expenditures, personal or otherwise.

I am working amongst the lowest paid men in the country, the farmers. They do not know what *cash* looks like, and rice and silk, etc., are sold at rock-bottom prices. Every time I see a farmer and his family wading knee-deep in the mud in order to set out and cultivate the little rice plants I feel deep sorrow for them, knowing that when they reap they will be little better off, most likely more deeply in debt. The scale of living of the American farmer is 10 times better than that of the Japanese. For that reason, if for no other, we have a deep obligation to make conditions better. These people should be our teachers in the school of patience, and *endurance* is the first word in their vocabulary. The simple fact, that, "they need Christ" is enough of a reason for *any* Christian, *anywhere*, to want to continue their support of Foreign Missions in Japan.

A letter came from a former graduate of Miyagi College a few days ago. She conducts a Sunday School in her own home, amidst the Miyagi Ken mountains. She says, "We get practically nothing for our silk cocoons this year, rice is half the price of former years; I have a daughter in Miyagi College with the hope of giving her a Christian education, but the way is extremely dark." This woman throws

open her country home every Sunday afternoon to the children of the community; she is the only Christian for miles around. Have we a responsibility or not in such out of the way places? How many real Christians will say "No"?

In Miyagi Ken, Yanaizu is an out-of-the-way town, not accessible by train. Our pastor, Rev. M. Bannai, has been going there for the past year and a half from Tome twice a month. I have gone three times. Mrs. Fuse, who is Mrs. Schneider's assistant, spent two weeks there last summer. Six persons were baptized within the year. Last autumn I was called in to baptize a Mrs. Ikeda who has been bedridden for four years with tuberculosis. Many letters and cards expressing her gratitude have come since then. I send her pamphlets and an occasional card to which she always replies cheerfully. Two weeks ago a man came to my front door and said, "I am Ikeda, the husband of the woman you baptized at Yanaizu last year. I want to be baptized, too." He was ushered into the study, questioned, and upon full assurance that his faith was really firm, he was baptized then and there in the presence of the Pastor of Yobancho church and two young men. He said, "I did not tell anyone I was coming, and I must catch the four o'clock train for home. There is a service tonight which I must attend." What a joy it must have been to the sick wife. A long letter came from him a few days ago saying he had called on the nearest pastor and would ally himself with the church. An unusual case, yes. But what an oasis in the life of the missionary to witness the "unusual once in awhile." This man is a



REV. AND MRS. FRANK L. FESPERMAN
AND CHILDREN, SENDAI, JAPAN

poor man, having practically nothing. He enclosed one *yen* (50 cents) in his letter which I turned over to the pastor of the church who assisted me in the baptism. Was it worth-while for me to have gone to Yanaizu?

Yesterday I went to the country, visiting a member of the church, and while we were sitting in the guest room a man clad in dirty white and a huge straw hat and cane came to the door. He had the usual instruments of a pilgrim, a small drum and stick, and started his supplications for help. My host said to his son, "He's a leper, isn't he?" Therefore he

was given a penny and turned away. I was not supposed to understand the word leper, for they are not really supposed to be caught about. When asked, "How many such do you suppose there are in Japan?" he replied there were a great many. Imagine a leper walking the streets of your hometown. Did Christ turn them away with a penny? Here is a work in healing awaiting the Church, but what can the Church do where it is barely recognized as is the case in this town of eight or ten thousand. There are not more than half a dozen active Christians in this town.

They say here that Japan is going the way of the West. What is really true, is that it is likely to go the way of the *worst in the West* if conditions are not checked, and most especially if the Christian cause is not pushed to its utmost. We think America has changed in recent years. When I compare America with Japan, and see how completely different these people are trying to live in order to keep up with the time, I wonder that conditions are not much worse, financially, morally, spiritually, and in every other way. The way will be indeed dark without the careful and steady guidance of the Cross of Christ and its principles.

I pray that the Churches in America will continue to offer cheer, Christian love, and much sacrifice upon the altar for those who are still less fortunate in this world's goods and the Christian hopes than are we.

Faithfully yours,

FRANK L. FESPERMAN.

Sendai, Japan.

Board of Foreign Missions

Comparative Statement for the Month of January

Synods	1931			1932			Increase	Decrease	
	Appt.	Specials	Totals	Appt.	Specials	Totals			
Eastern	\$8,371.67	\$363.44	\$8,735.11	\$7,388.76	\$623.18	\$8,011.94	.....	\$723.17
Ohio	5,339.63	270.50	5,610.13	5,552.64	434.61	5,987.25	.....	\$377.12
Northwest	1,622.88	45.00	1,667.88	743.43	293.00	1,036.43	.....	631.45
Pittsburgh	4,919.65	.....	4,919.65	2,743.34	30.00	2,773.34	.....	2,146.31
Potomac	3,995.41	148.00	4,143.41	2,340.77	137.84	2,478.61	.....	1,664.80
German of East..	1,659.71	10.00	1,669.71	851.35	5.00	856.35	.....	813.36
Mid-West	1,144.92	.....	1,144.92	1,434.92	48.00	1,482.92	.....	338.00
W. M. S. G. S.....	.....	15,625.13	15,625.13	.....	10,613.71	10,613.71	.....	5,011.42
Annuity Bonds ..	.....	.....	.....	.....	3,000.00	3,000.00	.....	3,000.00
Bequests .....	.....	719.81	719.81	.....	5,926.99	5,926.99	.....	5,207.18
Totals	\$27,053.87	\$17,181.88	\$44,235.75	\$21,055.21	\$21,112.33	\$42,167.54	.....	\$8,922.30
								\$10,990.51	
								Net Decrease.....	\$2,068.21

The Problems of Rural Japan

EDMUND DE S. BRUNNER

The Institute of Social and Religious Research

FIRST impressions of rural Japan naturally concern the easily observed differences between the practices and life of the farmer there and in America.

Barely one-sixth of this island empire is arable and yet Japan has 5,000,000 farmers on a land area about one-twenty-fifth the extent of that used by our 6,000,000 agriculturists. It follows that her farms are small. The average area is less than 3 acres; one-third of the total are less than a single acre.

This means *intensive cultivation*. One must go to the Orient and especially to Japan to learn the meaning of that term. No spot of arable ground is too small to be used. A single row of beans tops the earthen retaining wall of the rice paddy. A mulberry tree or a single stalk of millet occupies a few square inches left over somewhere else. Rice paddies are laid out as far up the hillsides as possible. Many are so small one of our tractors could not even be set down in it. Above the rice one finds beans or other crops that do not need irrigation being cultivated on such steep mountain sides one wonders how the farmer keeps his footing. Above these crops come the trees. Alone of the northern Oriental peoples, the Japanese care for their forests. No tree may be cut down unless another is planted and only one tree in twenty may be felled in any given year. Another contrast! These wise regulations add much to the beauty as well as to the wealth of Japan.

A third contrast any but the most urban-minded Westerner must note is the *almost complete lack of live-stock* everywhere except on the most northerly island. When farms are as small as they are in Japan, man and animals cannot exist side by side. Instead of animals the Japanese farmer and especially his wife raise silk worms. What animals there are, are used as beasts of burden.

A fourth contrast relates to the *structure of the rural community*. In Japan as in so many other parts of the world

the farmers live together in villages, from which they go out to their holdings and to which they return again at the end of a long day. It is no unusual thing to see from some point of vantage on a mountain six, eight or ten villages in the valley below, each surrounded by its fields. There is usually not a building anywhere between these clusters of homes.

This list of contrasts might be extended almost indefinitely but it is the similarities between the agricultural situation in Japan and that in the United States that are more interesting and surprising. Of these similarities too little is heard.

In the first place, *the Japanese farmer is suffering from an agricultural depression*. The World War affected the price of rice and millet, of silk, and to a less extent, of tea in precisely the same way that wheat and other cereal crops were affected in this country. Prices soared. Production began to outstrip demand. There followed two amazingly good crop years for rice, while the expanding silk trade experienced for the first time the strong competition of the rayon industry. Prices collapsed. Rice and cocoons are selling at little above the 1913 level while the general price index is double that of prewar years. Naturally the farmer is in distress.

The second similarity is in the national concern over a *rising rate of farm tenancy* and over the "*radical tendencies*" of the farmers, especially the tenants. For some years there have been 10,000 less farm owner-operators at the end of each year in Japan than there were at the beginning. Further the tenants are forming unions to attempt to secure better terms from landlords. There are now about 4,000 of these and for the last five years there have been an average of nearly 2,000 tenant strikes a year. In several instances it has been necessary to call on the military to restore order, an amazing thing among a people as loyal and law abiding as the Japanese.

A third resemblance is in the *credit situation*. The Japanese cultivator has had difficulty in borrowing money at interest rates in any way comparable to those obtaining for urban business and industry. Credit legislation has not advanced as far in Japan as in the United States.

Finally, many in Japan are greatly concerned over the *exodus from farm and village to city*. The depression in agriculture is influencing many to go to the city. Young women especially are loathe to marry farmers. They prefer to work long days in the silk mills, living together with hundreds of other girls in the dormitory of the mill. This problem invariably produced shakings of the head among groups of farmers with whom I talked. It means the eventual end of the old type of parental authority.

Here in the main the similarities cease. The rural migrant finds that there is a considerable amount of unemployment in the cities. Japan after keeping her popu-

lation constant at 30,000,000 for three centuries, under the influences of Western sanitation, hygiene and ethics has doubled that population in 60 years. She is gaining at the rate of more than a million a year net. Rapid as her progress has been Japan has not industrialized rapidly enough to keep pace with this rapidly mounting population. Furthermore, while her cities have been Westernized, that is industrialized to a high degree, her farming is still of the hoe-type nor can the machine-age of agriculture be counted on to increase her food production. The smallness of her farms and the contour of her land make that impossible. But here the discussion leaves Japan's rural problems and merges into those larger issues that affect many of Japan's policies in the Far East. These policies the Westerner should ever interpret partly in the light of the fact that, to quote a Cabinet officer, "the rural problem is the most pressing domestic problem Japan has."—*Rural America*.

How Christianity Baniishes Superstition

THE following account of the "Big Knives" is culled from an article published a few months ago in one of China's English dailies:

"The Big Knives have certain incantations which make them immune to the effects of rifle fire—so their leader claims. In order to join the Society and secure this immunity one must pay the sum of fifteen dollars to the leader of the band. Candidates are then taught certain incantations which are promised to bring the desired immunity. These people have become such a terror to the entire region as to strike great fear into the soldiery of the region to whom is entrusted bandit suppression. One commander of these troops boldly defended the incantations of the Big Knives Society as making them absolutely impervious even to machine gun fire. He demonstrated with a broad sweep of his hand down his front how the Big Knives sweep off lead fired at them.

"The fear of the Big Knives had meant for them almost unopposed access into any community. Soldiers dreaded them

with such a dread as to render the mustering of a force to go out against them next to impossible. It was not until an outstanding Christian holding an important position with the government forces called for volunteers who would follow him in an attack upon the Big Knife stronghold that the incantations of this ruffian group were proven futile. This man found a few score men who would follow him and an attack was made upon the camp of the Big Knives. So dashing and effective was this attack that the Big Knives fled in disorder, leaving many dead in their camp. The pursuit followed for many miles until the Big Knives were driven from the county, the last village through which they passed reporting not to exceed fifty panic-stricken braves of the more than one thousand who had terrorized the region. This horde of ruffians had been dispersed by the nerve of one man free from the superstitions which so often dominate the thinking of the Chinese people."

A. KATHARINE ZIERDT.

OUR YOUNG PEOPLE

ALLIENE SAEGER DECHANT

The Real Orient

SHORTLY before I left our Huping College, Lakeside, China, some of the students gathered around my desk, and how I wish you could have seen their eyes as they begged this of me: "When you go back to America, please don't tell the Americans about our bandits. They aren't the real China."

Similarly, a very young Chinese up-river youth, in almost tearful earnestness, spurted these words from his pen: ". . . so the country has country fighting and each place has place fighting . . . Who springs up this fighting? . . . Oh, my dear, how unfortunate our country is!" And it was a Japanese girl who made this report in Private Reading: "I did not like this book; it is too full of wars." And it was a Chinese girl who

testified that "The officers' minds flutter like a dangling banner."

The real Orient has a cure. "If they" (the generals) suggests a student, "can change their selfishness into love-ness, I dare say that China will become stronger day by day." Another Chinese writes: "What does our country need most? According to my judgment, Christianity is the very important thing that she needs most."

And I am confident that among the 24,345 students in 70 colleges who voted 92 per cent strong for reduction of arms, and 63 per cent for disarmament by example, in a nation-wide vote recently announced by the Intercollegiate Disarmament Council, and sent James Frederick Green, Yale Senior, to represent them at Geneva, were many who constitute the real Japan, the real China.

Secret! Secret!

The very next World Friendship Project for us children of America is to be a Friendship Treasure Book. And to whom are the books to be sent? To the boys and girls of China, even as we sent Dolls of Friendship to Japan, Friendship

Treasure Chests and money for hot lunches to Porto Rican children, Friendship Schoolbags to Mexico, and Treasure Chests to the Philippine Islands.

And each Treasure Book is to be a metal box in the shape of a large Bible in which small presents can be put.

"With your love for THE OUTLOOK OF MISSIONS, I believe you will understand my appreciation for the bound copy of the magazine which, it seems to me, becomes more necessary year by year. I find myself referring for information to my OUTLOOK OF MISSION files—they are invaluable in my present work. Thank you so much for the 1931 copy."

—MRS. EDWIN W. LENTZ, Director of Educational Commission, W. M. S. G. S.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Something New Under the Sun

THE SEVENTH ANNUAL CONFERENCE ON THE CAUSE AND CURE OF WAR—It is to be hoped that the readers of these capitalized words will pause and solemnly pronounce those words again, for you are thereby fortified to argue Solomon's proposition that there is nothing new under the sun. Six thousand years of written history reveal nothing similar or anything that even dimly resembles this and the six previous conferences called by the Committee on the Cause and Cure of War. The personnel is so absolutely unique, the aims so idealistically different, and the accomplishments so startlingly effective in world thought and action that the women who compose these conferences have the right to say, "We have done a new thing in the annals of human existence, we have organized the women of the world to battle for a warless world."

Now to prove the assertion of this new thing under the sun. Well, does history anywhere record the coming together of over five hundred women representing eleven of the largest and most powerful women's organizations of a great and powerful nation with no thought to place or power, with no thought of aggrandizement for the individual organization, with no political wire-pulling, and with no elimination of one group to enhance the prestige, power and glory of another? Coming together year after year, in spite of jeers and sneers, patiently striving, and believing absolutely that the striving shall not be in vain, to accomplish that which men have said is impossible of accomplishment, namely the creation of a WARLESS WORLD.

Who calls the conference and what is its composition? Eleven national organizations of varied objectives, religious

beliefs, and methods of work combine to call the conference. The officers of these eleven organizations under the leadership of Carrie Chapman Catt, (you will recall that last year Mrs. Catt was the recipient of the Nobel prize for the greatest contribution to peace) compose the National Committee on the Cause and Cure of War, this committee being responsible for calling the conference and making all arrangements thereof. The conference itself is composed of the committee and as many duly accredited delegates as the eleven participating organizations elect. To show the magnitude of this peace movement and the hundreds of thousands of women working for its accomplishment, it will not be a waste of space to enumerate the eleven organizations and their leaders, for they are indeed organizations and names to conjure with:

American Association of University Women, Dr. Mary E. Wooley, President.

Council of Women for Home Missions, Mrs. Orrin R. Judd, President.

Federation of Woman's Boards of Foreign Missions of North America, Mrs. Howard Wayne Smith, President.

General Federation of Women's Clubs, Mrs. John F. Sippel, President.

National Board of the Young Women's Christian Association, Mrs. Robert E. Speer, President.

National Council of Jewish Women, Mrs. Joseph Friend, President.

National Federation of Business and Professional Women's Clubs, Mrs. G. M. Bowman, President.

National League of Women Voters, Miss Belle Sherwin, President.

National Woman's Christian Temperance Union, Mrs. Ella A. Boole, President.

National Women's Conference of American Ethical Union, Mrs. Henry Necarsulmer, President.

National Women's Trade Union League, Miss Rose Schneiderman, President.

An imposing list, including the name of Dr. Mary E. Wooley, appointed by President Hoover as one of the five delegates from the United States to the general disarmament conference in Geneva; a diversified list, representing every avenue of women's activities in our land! As to the delegates attending this and the past conferences on the Cause and Cure of War, they are all motivated by the same ambition, to educate themselves in every direction that leads toward peace.

Peace the illusive, peace the desirable peace the attainable, sums up what was practically the thought of every man and woman who spoke before the conference. Every one appearing on the rostrum was an expert in his or her line with a national and international reputation. I believe it is safe to say that there was no dissenting voice in the expression of belief that the cause of WAR IS WAR, and that until humanity outlaws war, we are always in danger of the awful carnage and havoc war creates. Like a silver stream with verdure-clad banks, running through a dry and thirsty land, was the faith voiced by nearly every speaker that in the midst of the lurking fears and dangers of today, there lies the life-giving germ of peace that can and ultimately will develop into a living, sentient thing that shall indeed turn "the sword into a plowshare and the spear into a pruning hook." The common people of the world hate war, want no war, are weary of being pawns in the hands of ambitious and unscrupulous politicians and statesmen. The common people would live and let live. Their voice is being heard above the clamor and jangle of greed, arrogance, nationalism; and, unless that voice is heeded, the weight of its insistence will be a juggernaut over-riding and crushing present forms of governments whose leaders do not hesitate to turn blithesome, caroling, lusty youth into cannon fodder.

To attempt to set down in writing the substance of the lectures, papers and dis-

cussions delivered before the conference would be futile. It is, however, possible to mention the names of those who contributed so ably to the success of the conference. Two famous editors were there, Paul Kellogg of *The Survey*, and George Soule of *The New Republic*. Both soft voiced, unassuming, idealistic, so diametrically different from the usual conception of an editor. Both tersely and graphically discussing their respective subjects of "Want in the Midst of Plenty" and "Is There a Way Out of the Economic Dilemma?" giving the listeners new values whereby to measure our economic standards, and suggesting practical remedies for future use that will have much to do with the firm establishment of peace among the nations.

James McDonald, Chairman of the Foreign Policy Association and Dr. Herbert Feis, Economic Adviser to the State Department of the United States, were there. One showing his Scotch canniness, as he summed up the accomplishments of the nations in the way of advancing or retarding peace; the other, revealing a Teutonic stability in the depths of his knowledge of the weakness and strength of the monetary and financial systems of the world and likewise showing the same Teutonic practicality in his ideas of strengthening these systems in the stabilizing of a topsy-turvy world.

How the Hall of Nations in the Hotel Washington, where the sessions of the conference were held, was crowded when Chih Meng, Associate Director, China Institute in America, and Dr. Iyenaga, Japanese lecturer and teacher, matched wits in their respective expositions of the Manchurian situation. Chih Meng, the young, suave, inscrutable Chinaman, dispassionately, and with unsurpassable logic presented fact upon fact in pure, beautiful English. Dr. Iyenaga, typically Japanese in polish and courtesy, set forth his nation's side of the problem, trying to justify the militarists of his country.

Everybody was impressed with the sound common sense of the brilliant Mrs. Louis Slade, Member of the American Group of the Institute of Pacific Relations, as she set forth what actually happened in Manchuria. Mrs. Slade having

been in Mukden not two squares distant from the spot where were fired the shots that may be the means of starting the worst conflagration the world has ever known. It is to be regretted that space does not permit going into the sound doctrine Mrs. Slade advanced for the prevention of future problems like the Manchurian one.

The discussions on National Paradoxes, German, French, English, United States, conducted by outstanding women of the United States were most timely and enlightening. The round table discussions, the luncheon round tables all were opportunities for those participating to fill their minds with world problems and their solutions.

James T. Shotwell, author of the protocol to the League of Nations Covenant was there to discuss the Paris Pact, what it has done, what it can do, and what additions or improvements would make it a still more formidable weapon for peace. Just let me whisper, lest any of the obstructionists be about, that Mr. Shotwell has officially sat in at many of the League meetings, though officially as a nation we shun the League with all its so-called entangling alliances. (Mr. Borah is speaking in those last words.)

Members of the United States Senate, had they been there to hear, could not by any leap of imagination have been quite so well satisfied with the past records of their august body as Prof. D. F. Fleming, of Vanderbilt University, marshalled a staggering array of facts to prove how the Senate from the time of Washington has injured the respect and prestige of our people in the eyes of other nationalists by their tactics of inexcusable delay and philandering when treaties with other nations have been in their hands. Witness the matter of adherence to the World Court, which has been in the Senate for nine years and has not yet been voted out of committee, though they have been flooded with telegrams, letters, delegations, petitions, all voicing the sentiment and desire of innumerable thousands of their constituents.

Will Irwin, writer, humorist, dean of newspaper men, who was in the world war throughout all its horrors, presented

with eloquence and logic in a fundamental discussion with Prof. Philip M. Brown, of Princeton University, his views and beliefs in "The Trend of the Times is toward Peace," while Prof. Brown not so convincingly tried to show that, "War always has been and therefore always will be." Prof. Brown's tongue may not have been in his cheek, but it is to be questioned as to how much of what he was saying he really believed.

The Committee on the Cause and Cure of War did its first piece of original research work, when Rachel Conrad Nason was commissioned to study the Polish Corridor. Mrs. Nason presented her findings based on five months' living among the different nationalities of the Corridor, showing how trivialities among these nationals may grow Gargantuan as the result of constant irritation and be the source of war.

The Russian question in relation to other forms of government was discussed by Calvin Hoover, Professor of Economics at Duke University. Professor Hoover presented first hand information after months of study in Russia. After hearing this discussion, no matter what your attitude toward Russia, it was self-evident that capitalistic forms of government and their functioning are being carefully scrutinized by the man of the streets.

To attempt to recreate the words of Judge Florence Allen, of the Ohio Supreme Court, and Carrie Chapman Catt is one of the things that simply can't be done. Let it suffice to say that they were the speakers at the final session of the conference and that their hearers felt that a great opportunity was theirs as they listened to these two women, representative of all that is finest in American womanhood. Mrs. Catt bearing the weight of years, though young in soul, has lived a life of unceasing sacrifice and struggle, with but one end in view, the largest happiness for the greatest number. Judge Allen in the very prime of human endeavor, living strenuously, toiling unremittingly, works to the end that justice may prevail in a world of greed and injustice. She, too, strives for the welfare of the mass. These two, great in

their love toward all men, charitable towards human frailties, serene and certain in a "Divinity which shapes our ends," according to laws of infinite wisdom and goodness, left us chastened and aware of our failures to serve to the best

of our abilities. But they left us, too, with a determination to do our utmost to secure for humanity the right to peacefully pursue the search for a fuller life, a truer liberty, a real happiness.

MRS. JOSEPH LEVY.



OMIYA KINDERGARTEN CHILDREN UNDER THE CHRISTMAS TREE
Mr. and Mrs. Yoshida indicated with crosses

Activities of a Japanese "Parish"

AN interesting communication from Rev. Kikutaro Yoshida tells of the work in two small towns near Omiya, Japan—Ageo, five miles north of Omiya and Okegawa, eight miles from Omiya. Mrs. Yoshida goes to Okegawa and Miss Kurosawa, a teacher of our Omiya Kindergarten, teaches the Sunday School at Ageo every Sunday afternoon. Rev. Mr. Yoshida preaches at both places.

Mr. Yoshida speaks of the joy of the first Christmas celebrations in these two towns. "People had heard the word 'Christmas,' but had never seen its observance. It was entirely new to them. When the Sunday School children came

into the service, they were surprised and delighted with the Christmas tree and its decorations. When they were given some small Christmas gift, cakes and oranges, their gratitude knew no bounds.

"It would be hard for those to whom Christmas is common to realize how one feels who sees and participates in such a service for the first time. There are a great many towns and villages where the Gospel of Christ has never before been preached, even today in Saitama Prefecture which is quite near to Tokyo. It is hard work to preach the gospel in these places where there is no Christian and where people are faithful in keeping their old customs.

"We were kept very busy preparing for the Christmas of our kindergarten and the church here at Omiya, too. There are only a very few Christians who are able to help us. The minister must take responsibilities which, in America, are more often carried by others in the congregation. But I am glad and thankful that each service was good and manifested the glory of Christ to many people.

"The ministers in Saitama Prefecture had been working together for the complete carrying into effect of the law-abolishing licensed prostitution in this prefecture. I am glad to say that about a year ago we finally succeeded, although the bill abolishing the practice had been passed three years before. Saitama was the second prefecture in Japan to rid itself of this evil. The Abolition Movement is continuing to make progress and a few other prefectures have followed the example of Saitama.

"Of great value have been the special meetings for the women of the church and the mothers of the kindergarten chil-

dren. Miss Tami Mitani, of Tokyo, was invited to address these groups. We have also been engaged in special work for the Kingdom of God Movement in Omiya.

"It was formerly considered that Omiya was the hardest place in our mission territory, but it is becoming better and better, and the progress is most encouraging to me. The kindergarten helps the work of the church and I am very thankful. There were so many applicants for the kindergarten that we were obliged to turn away twenty children."

On the March page of the 1932 Prayer Calendar is pictured a group of the Omiya Kindergarten children. Both Mr. and Mrs. Yoshida are seen with them. Their daughter Ine, who was graduated last year from Miyagi College High School Department at the age of 16, is now in the Kindergarten Training School. She is anxious to become a Kindergarten teacher for she loves children and children like her. Read the item on the reverse side of this Calendar page for additional interesting facts concerning the Yoshidas.

Worship Service

(For use with April Program)

Theme: "Love for God's Children"

HYMN: "O Love that Wilt Not Let Me Go," No. 286 (*Reformed Church Hymnal*); No. 100 (*Blue Hymnal*)

SCRIPTURE: I Corinthians 13 (*Read in unison*)

LEADER: "God is love; and he that abideth in love abideth in God, and God abideth in him."

MEDITATION: (*Read slowly while all bow reverently*)

"O Jesus, strong, and pure, and true
Before thy feet we bow:
The grace of earlier years renew,
And lead us onward now.

Our faith endow with keener powers,
With warmer glow our love,
And draw these halting hearts of ours
From earth to heaven above.
In paths our bravest ones have trod,
O make us brave to go,
That we may give our lives to God,
In serving man below.
Scorn we the selfish aim and choice,
And love's high precept keep,
'Rejoice with them that do rejoice
And weep with them that weep.'
So hence shall flow fresh strength and
grace,
As from a full-fed spring,
To make the world a better place
And life a worthier thing. Amen."

—WILLIAM WALSHAM HOW.

Those Who Hold the Rope

PAUL had to flee from Damascus. His enemies who plotted to kill him were watching every gateway of the city. All roads were blocked. Every avenue of escape was closed. How did he escape? His friends thought of an excellent plan. They found a basket and tied a length of rope to it. Apostle Paul sat in this basket and with the aid of the rope was lowered over the walls of the city. Paul reached the ground in safety and escaped.

Who wound and who held the rope? Who helped him toward further escape? We do not know the name of even one of them, but it is evident that in the city of Damascus no one performed more valuable work than these unknown persons. No one knows who they were—only God and He has their names written in the Eternal Book.

This incident explains the value of unknown, unrecognized personal service.

The Reformed Church has many ardent workers in both the Home and Foreign Mission fields. Who makes it possible to keep this work going? Who give of their substance and who gather things for the work? Who are those who hold the ropes?

The givers, the holders of the ropes—one section is comprised of the women who have banded themselves into the Woman's Missionary Society. They are those who work quietly, prayerfully, and give cheerfully of their money and time, who make it possible to pay the salaries of many missionaries, and keep many a blessed work going.

In the Toledo Magyar Reformed Church there are two groups of the Woman's Missionary Society. Mrs. Francis Ujlaki is president of the Woman's Society; Mrs. John Mészáros, treas-

urer; Miss Julia Olah, corresponding secretary. Miss Betty Balázs is president of the Girls' Missionary Guild; Miss Ethel Horvath, vice-president; Miss Lola Bistayi, secretary; Miss Helen Novak, treasurer; Miss Julia Olah, corresponding secretary.

These two groups held a joint meeting on Friday evening, November 20th. The meeting's opening address was given by Mrs. Ujlaki, who later sang a solo also. Mrs. Steven Molnar read the scriptures. Mrs. Joseph Molnar, Betty Horvath, Elizabeth Bistayi and Helen Novak offered prayers. Elizabeth Kanócz and Ethel Horvath read poetry. The guest speaker was Mrs. C. I. Lau, from Swanton, Ohio. Betty Balázs was leader for the evening, and Lola Toth presided at the piano.

The Guild girls served refreshments and gave some good stunts. Mrs. Lau presented several readings which kept the audience in continual laughter.

One of the reasons for this meeting was to gather more women into missionary service. Many young women responded to the invitation of the two existing societies and made it possible to organize a Young Woman's Missionary Society. The officers of the new society are: President, Mrs. John Tóth; Vice-President, Mrs. Alex. Doctor; Corresponding Secretary, Mrs. John Jakab; Recording Secretary, Mrs. George Horvath; Treasurer, Mrs. Andrew Veres.

The women of the Toledo Magyar Church will pray, give, and work in the service of Christ. Are there others who follow in His train? Are there others who will help to hold the ropes?

REV. FRANCIS UJLAKI.

Toledo, Ohio.

Echoes from Toronto

FOR the first time in history the annual meetings of the Council of Women for Home Missions and the Home Missions Council were held in Toronto, Canada, January 4-6, 1932. To state that the Canadians were hospitable is putting it very mildly, as they did

everything possible to give the delegates a warm welcome.

The two organizations held separate morning sessions when reports were read and business carried on. During the afternoons and evenings joint sessions were held.

The theme of the meeting was "An Interpretation of Christ in Present-Day Life." Mrs. Orrin Judd, president of the Council of Women, in her message to the women struck a most encouraging and uplifting note when she said, "We have no right as Christians to feel depressed. In Psalm 43: 5 we read, 'Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God; for I shall praise him, who is the help of my countenance, and my God,' and in Psalm 60: 12 we have the words, 'Through God we shall do valiantly; for he it is that will tread down our adversaries.'" It was in this light that all the reports were presented and received.

In the present day that which is needed most, not only in America, but throughout the world is a new spiritual power. Dr. John McDowell in speaking of this need referred to the Apostolic Age, the greatest age in the history of the Christian Church. He said the Apostolic men were captured by Christ and the Apostolic ministry was made with a co-operative spirit

to make Christ known to all men. They had Spiritual Dynamic, nothing less, and that is what we need in our task today. Every service in Home Missions is waiting for consecrated personality.

The problems of the City and New Americans, City and Industrial Situations, the non-Anglo-Saxons in Canada and the United States, the Indians, the Spanish Speaking Peoples, and many others were discussed. One of the solutions to these many problems was given as developing "Neighborly Goodwill." The Christian Church must be the "Good Samaritan" to the needy; it must develop neighborly goodwill against communism, nationalism, etc.; it must give Christian training and development to all young people within the American borders—on the gymnasium floor, play ground, through club activities as well as in the worship services. "We must demonstrate Christian Love before men will believe in a God of Love."

RUTH HEINMILLER.

Here and There

From "The Outlook of Missions" 10 years ago—When the Woman's Missionary Society of General Synod decided to have a pin, Mrs. Rebecca S. Dotterer was made the chairman of the committee on design. This pin has become very precious to the members of the Society. Many members who wear it may be interested to learn that Mr. Dotterer sent to Zurich, Switzerland, to have a copy made of Zwingli's Coat of Arms. This, combined with the Reformed Church colors, became the design for our pin.—March, 1921.

* * *

A New Council Executive—At the Toronto Meeting of the Council of Women for Home Missions, Miss Anne Seesholtz, a member of the United Lutheran Church, was elected as the new Executive Secretary, succeeding Miss Florence E. Quinlan, who retired from the Council last March. Miss Seesholtz brings to the position exceptional training and experience. After having received the B. A. degree from Western Reserve

University and the M. A. from Columbia University, she spent some time as a Graduate Exchange Student in Theology in Marburg, Germany.

Her practical experience includes eight years teaching history and mathematics in Canton, Ohio, High School, which was combined with volunteer church work with young people, and several years in educational and girls' work for the Y. W. C. A. in Washington, D. C., and in city and student associations of Pennsylvania, Delaware and Maryland. This was followed by work with the National Student Christian movements in this country and in China, and later in the Education and Research Division of the National Board of the Y. W. C. A. with particular responsibility for religious education.

Recently Miss Seesholtz was a member of the Fact-Finding Commission for China of the Laymen's Foreign Missions Inquiry. With the completion in January of her work for a Ph.D. degree at Columbia University in history and philosophy of religion, she assumed on Febru-

ary 1 her new duties with the Council of Women for Home Missions.

* * *

Reminiscences of the last Triennial Meeting in Hickory—No one who attended that “long to be remembered” meeting in 1929 will forget the hospitality of Mr. and Mrs. C. C. Bost and their children and grandchildren. Just for the

sake of “Auld Lang Syne” the latter have come to greet you on this page. Here they are (*from left to right*) Sarah Moss, Margaret Moss, Peggy West, Carroll Bost, Jr., Bobbie Moss, Claude West, Jr., with dear little Cecil Bost, Jr., seated at the table in the center. Sarah wanted to be next to the baby and because she couldn’t, “screwed” up her face in protest.



In a suburb of Cincinnati, a churchman saw a sad-faced Hungarian wheeling slag. On a chance he took him to a carpenter. The man’s face lighted up when he saw the tools, and he touched them as things he loved. Next time our churchman saw him he was inlaying rosewood—a cabinet-maker restored to his place; a misfit refitted by an understanding friend.

* * *

We speak of “American” and “Foreign” ideals. True ideals, of eternal value, are of course not the property of peoples. Ideals are divine, reflections of the character of the Father of us all. No race or nation has ever secured a monopoly of ideals. Some foreign ideals are un-American simply because we have not yet attained to them.

* * *

News of the World Day of Prayer—*From a Woman on the Prairie*—“Yesterday I had five women at my home for the Day of Prayer. Last year only one came.”

At the Foot of the Rockies—“A sweet voiced singer (from a farm home, the mother of three children living miles away) sang ‘The Garden of Prayer.’ Almost all of the large assembly of women who met at . . . were women who had to come long distances and were busy farm women. Most of them had to bring their little children with them, some of them driving themselves.”

Praise for the Program—“I do hope the program will continue to follow the same line as this year as the unison and responsive parts help so much to retain the interest of the audience throughout the whole program.”

* * *

World Paradoxes—The Program of the Seventh National Conference on the Cause and Cure of War contained this quotation “I do not pose as a preacher, but let me tell you that if there is a God he will not let us advance much further materially until we catch up spiritually.

A great fundamental law of science is that all forces must be kept in balance. When any force goes off on a tangent, there is a smash."

—Edison to Babson, March, 1931.

* * *

Just Folk—Do you recall the interesting article "Folks and Fetes" which

Mrs. Snyder contributed to last month's issue, in which she spoke of the importance of working with the interior and remote country folk? Surely all of you were interested in the way several pagan festivals were changed into Christian holidays, by the church at Shenchow, China.

She enclosed this picture which she said was "merely four of us folk."



The Reformed Church in Cleveland

(CONTINUED)

Third Church

DR. Herman Ruetenik was instrumental in organizing Third Reformed Church, in 1868, on old Aaron Street. His brother, Nathaniel Ruetenik, became its first pastor and the church grew and ministered unto its members who, with few exceptions, lived in the immediate neighborhood.

By 1918, the majority of the members had moved out into what was called the East End of Cleveland. In its present locality, there was little opportunity for Third Church to grow because the people who had moved there were foreign-born of either Greek or Roman Catholic faith. Finally, the building was sold to a Serbian Greek Catholic congregation and a new church home was erected on Eddy Road.

The present minister, Rev. Henry Schmidt, has passed his thirty-sixth anniversary as pastor of Third Church.

Fifth Church

In the spring of 1875, Rev. F. Forwick, then pastor of First Reformed Church, started a Sunday School in the neighborhood of Clark Avenue and West Sixty-first Street. This did not prove to be a promising field of labor and in March, 1876, another attempt was made on Higgins Street. The same year the congregation was organized and a little church built. Rev. Mr. Gundlach became its first pastor.

In 1879 two lots were purchased at the present site, West Sixty-seventh and Hague Avenue, and the church was

moved to the new lots. About 1882 a parsonage was built. During the pastorate of Rev. William Friebolin, in 1901, the present church was erected. An annex was added sometime later. Rev. William G. Klein has been serving the congregation as pastor since 1920.

Ninth Church

In May of 1889, the same year in which Eighth Church was founded, the Ninth Reformed Church of Cleveland was organized. Rev. Frederick Forwick, who had formerly been pastor of First Church and had been instrumental in the establishment of Fourth and Fifth Churches, became Ninth Church's first

pastor. Rev. Mr. Forwick continued in this service until 1893. Rev. A. J. Franz, his successor, was pastor for a period of thirty-four years. He was followed by the present pastor, Rev. Walter Scott Rickard.

Tenth Church

The Tenth Reformed Congregation was organized in 1896 in what was formerly Glenville, Ohio, now greater Cleveland, with thirty-three charter members. At present there are one hundred thirty communicants. Last October the congregation celebrated its thirty-fifth anniversary and the fifteenth year of the pastorate of Rev. E. M. Preuss, the present pastor.

"In Remembrance"

"Thy name . . . endureth for ever; and thy memorial . . . throughout all generations."

Life Members

EASTERN SYNOD—

East Pennsylvania Classis — Mrs. Joseph H. Bush, 1229 Washington St., Easton, Pa.

POTOMAC SYNOD—

Maryland Classis — Miss E. Bernice Cromer, 411 Reynolds Avenue, Hagerstown, Md.

Members in Memoriam

EASTERN SYNOD—

East Pennsylvania Classis—Rev. Titus C. Strock, 905 Linden St., Bethlehem, Pa.

Tokickon Classis — Mr. William G. Hess, Pleasant Valley, Pa.

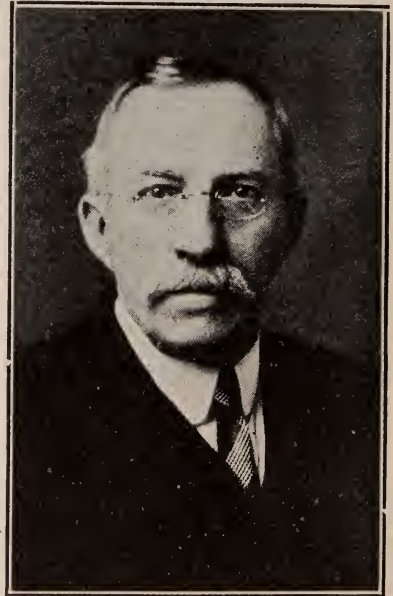
OHIO SYNOD—

Northeast Ohio Classis — A. Bertha Schoeninger, 262 E. Exchange St., Akron, O.

"At a beautiful memorial service held in Calvary Church, Bethlehem, announcement was made that a Membership in Memoriam had been given by the Woman's Missionary Society of the church in honor of their late pastor, Rev. T. C. Strock. This service was held in memory of all the departed members of the society. Mrs. Trien, of Nazareth, and Mrs. Charles Shafer, Classical Sec-

retary of Life Members and Members in Memoriam, were the speakers. The members of the Woman's Missionary Society and Girls' Missionary Guild presented "Service Perpetual," a dramatization. Mrs. Alberdie Renner, president of the society, has been made a Life Member by her husband, Mr. H. E. Renner."

No one in this society asks, "What is a Life Membership?" They know, for they are well informed.



REV. T. C. STROCK

Can It Be Done?*What?***Stop! Look! Read!****NEW MISSIONARY SOCIETIES!***Where?*

Potomac Synod, Zion's Classis, Trinity Church, Paradise Charge

The President?

Mrs. E. V. Strasbaugh, Spring Grove, Pa.

Organizer?

Mrs. G. T. Sanner

When?

December 2, 1931—12 members

A Young Woman's Missionary Society

Place, Northwest Ohio Classis, Toledo, Ohio—Magyar Church.

President, Mrs. John Toth, 2007 Starr Ave., Toledo, Ohio.

Organizer, Julia Olah, Deaconess, January, 1932—7 members

Mrs. J. W. Yeisley, of James Creek, Pa., deserves special mention for her efforts along the line of organization. She is responsible for eight new organizations reported in this issue. The women in the three churches of the Woodcock Valley Charge have been interested through the earnest efforts of this busy woman and the result is three Missionary Societies. See the Girls' Missionary Guild column.

St. Paul's Church, Russellville, Pa. Mrs. H. Foreman, Aitch, Pa., President. Organized December 30, 1931, with 5 charter members.

St. Matthew's Church, Entriken, Pa. Mrs. J. W. Yeisley, James Creek, Pa., President. Organized December 28, 1931, with 8 members.

Zion's Church, Marklesburg, Pa. Mrs. J. W. Yeisley, President. Organized December 16, 1931, with 6 charter members.

Juniata Classical Society will be enriched by the addition of these new Societies.

* * *

Mrs. J. W. Zehring, of Lancaster Classis, reports a Society in Colonial Park. Mrs. Frank Rudy, Colonial Park, Pa., is President. Society was organized January 17, 1932, with 26 members. The Girls' Missionary Guild of Penbrook, St. Andrew's Church, was graduated into a Woman's Missionary Society on the same day, with 6 members. Mrs. J. E. Roland, Penbrook, is president. Mrs. Zehring, congratulations!

The Nugent Missionary Society dates back to December 29, 1931; organized in Grace Church, Jeannette, Pa., with Mrs. Ralph Weiler, President. The Rev. Mr. and Mrs. Weiler were instrumental in interesting 17 of the young women in their church in this new project.

Mrs. Ira W. Klick, Kutztown, Pa., is the president of a Society in New Bethel, Zion's Church, Grimville, Pa. 3 members, reported by Mrs. A. A. Munsch, Secretary of Organization and Membership of Lehigh Classical Society. Organized as a Union Missionary Society in January, 1931.

YES! IT CAN BE DONE!

Literature Chat

CARRIE M. KERSCHNER

"AND the barrel of meal wasteth not, nor does the cruse of oil fail." Have the program packets (Woman's Missionary Society, Girls' Missionary Guild and Mission Band) during the past year been like the "barrel of meal?" Perhaps, sometimes, the "oil" may have run a little thin but did we do all we could to thicken the mixture? Program suggestions are to be "adapted" not "adopted" as a whole.

April is perhaps the only month when there has been an article to read on the "Special Emphasis" feature in the program. THE OUTLOOK OF MISSIONS, elsewhere, contains a brief "Challenge" China offers to serious thinking folk today.

"More things are wrought by prayer than this world dreams of" sang the poet; "Premeditation of thought and brevity of expression;" "Prayer pulls the rope below, and the great bell rings above in the ears of God;" "To pray *together*, is the most tender brotherhood of hope and sympathy." These beautiful thoughts are convincing reasons for the praying "in unison" of the Prayers from the Prayer Calendar at the monthly meetings of the Woman's Societies and Girls' Guilds as well as the using of them in our private devotions.

There are still a few Prayer Calendars available at 25c each, \$2.00 per dozen in quantities of a dozen or more. Remember the new feature of the Calendar this year is a daily prayer thought!

There's a thrill in knowing that many groups are conducting Lenten Mission Study Classes. Have you such a group and are you a member?

The new Reading Course for the triennium 1932-1935 begins April 1. Leaflets giving the new list of books will be ready by that date. Order your supply from either Depository (free). We suggest that, to avoid confusion, all former lists be destroyed.

For Your Immediate Information, Secretaries of Literature: The themes for

study in 1932-33 are Foreign, China; Home, The American Indian. Books are as follows:

Foreign Missions: China

For Adults: "Living Issues in China," by Henry T. Hodgkin. Cloth, \$1.00; paper, 60 cents. "Lady Fourth Daughter of China," by Mary Brewster Hollister. Cloth, \$1.00; paper, 50 cents.

For Young People: "As It Looks to Young China," by a group of Chinese Christians. Cloth, \$1.00; paper, 60 cents.

For Intermediates: "The Young Revolutionist," by Pearl S. Buck. A reading book. Cloth, \$1.50; paper, 75 cents.

For Juniors: "Ling Yang: A Story of a Boy and Girl in New China," by Ethel Thompson. A reading book. Cloth, \$1.00; paper, 50 cents. "New Joy," by Carolyn Sewall and Charlotte Chambers Jones. A course for leaders. Cloth, \$1.00; paper, 75 cents.

For Primary Children: "Chinese Children of Woodcutters' Lane," by Priscilla Holton. A reading book. (Off the Press.) Cloth only, \$1.00. "Off to China," by Helen Furman Sweet and Mabel Garrett Wagner. A course for leaders of primary groups. Cloth, \$1.00; paper, 75 cents.

Home Missions: The American Indian

For Adults: "Facing the Future in Indian Missions"—Part I. "A Social Outlook on Indian Missions," by Lewis Meriam; Part II. "The Church and the Indian," by George W. Hinman. A book for study and reading. Cloth, \$1.00; paper, 60 cents.

For Young People and Seniors: "Indian Americans," by Winifred Hulbert. Cloth, \$1.00; paper, 60 cents. "The Winnebago Finds a Friend," by A. V. Casselman, D.D. Price to be quoted later.

For Intermediates: "Three Arrows: the Young Buffalo Hunter," by E. Ryerson Young. A reading book. Cloth, \$1.00; paper, 75 cents.

For Juniors: "Many Moons Ago and Now," by Katherine E. Gladfelter. A course for leaders of junior groups. Cloth, \$1.00; paper, 75 cents.

For Primary Children: "Children of the Great Spirit," by Florence Crannell Means and Frances Somers Riggs. A

course for leaders of primary groups. Cloth, \$1.00; paper, 75 cents.

By the time these lines are read the new missionary year will have been ushered in. May the "watching out" of the old year be a searching time and "Oh, make the New Year colorful, Dear God, this is my prayer" for you all.

Those residing in the area of the eastern depository order from Miss Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Goodwill Sunday

IN the Program Packet will be found a Suggested Service for the observance of Goodwill Sunday, May 15th. It is hoped that every Guild will co-operate with the young people's groups of the church or community in arranging such a service.

Reading Course

The Reading Course lists for 1932-1933 will be ready by April 1, Order enough lists so that each member of your Guild will have one and may begin to read the new books at once. The new Reading Course will begin and end with the Triennium as did the previous one. We suggest that, in order to avoid confusion, you discard all the old lists.

New Organizations

Happy are we to report seven new organizations—three Guilds and four Mission Bands—for this month.

Mrs. J. W. Yeisley, of James Creek, Pa., is responsible for organizing five of these groups, and Mrs. A. C. Renoll,

Hartville, Ohio, two of them. We express our appreciation to these two women.

Girls' Missionary Guilds

POTOMAC SYNOD—

Zion's Church, Marklesburg, Pa.; St. Matthew's Church, Entriken, Pa.; St. Paul's Church, Russellville, Pa.; organized by Mrs. J. W. Yeisley with six, eight and six charter members respectively.

Mission Bands

POTOMAC SYNOD—

Zion's Church, Marklesburg, Pa.; St. Paul's Church, Russellville, Pa.; organized by Mrs. J. W. Yeisley with nine and fourteen charter members respectively.

OHIO SYNOD—

St. Jacob's, Cairo (Hartville Charge) and Christ Church, Hartville, Ohio, organized by Mrs. A. C. Renoll with ten and twenty charter members respectively.

THE QUIZ OF THE MONTH

1. *How did an understanding friend refit a misfit?*
2. *In what respect was the annual meeting of the Council of Women for Home Missions and the Home Missions Council unique?*
3. *What are the themes for study for 1932-1933?*
4. *Who has eight new organizations to her credit this month?*
5. *Argue Solomon's proposition that there is nothing new under the sun.*
6. *When is Goodwill Sunday?*
7. *Where have the Christian ministers been working together for the carrying into effect of the law abolishing licensed prostitution?*
8. *How did we get the design for our W. M. S. pin?*
9. *Cite the exceptional training which the new Executive Secretary of the Council of Women for Home Missions brings to her office.*
10. *Explain how the Woman's Missionary Society members are holders of the ropes.*

"Please renew my subscription for another year. I enclose \$1.00. Would not like to miss the dear magazine."

—MRS. JOHN BACHMAN, Al'adena, Cal.

Synodical and Classical Officers, Will You Lend a Hand?

SINCE this is the year for the General Synodical Meeting, it is particularly important that all reports be sent promptly. The date of the Triennial Meeting is May 24th, and the Blue Book, containing all annual reports, will have to be ready before that time. Statistical Secretaries must depend so largely on other officers and secretaries for cooperation in gathering accurate reports that we beg of you, Presidents, Treasurers and Departmental Secretaries, to be prompt and careful in lending your assistance.

Even though directions have been sent to Statistical Secretaries, we repeat the instructions here for the benefit of you who must cooperate.

The Classical Statistical Secretary gathers her report as follows:

Moneys of each local society from the Classical Treasurer.

Membership from the Classical Secretary of O. and M.

Girls' Missionary Guild from the Classical Secretary of G. M. G.

Mission Band from the Classical Secretary of M. B.

Life Members and Members in Memoriam from the Classical Secretary of Life Members and Members in Memoriam.

Thank Offering from the Classical Secretary of T. O.

Each Statistical Secretary should prepare three reports:

Classical—One for the Classical Society, one for the Synodical Society and one for her own files.

Synodical—One for the Synodical Society, one for the General Synodical Society and one for her own files.

Items to be reported in *foot notes* and *not in the columns* of the General Synodical report are: Specials that have not been sent to the General Synodical Treasurer, Classical and Synodical Life Memberships and Memberships in Memoriam used for Classical and Synodical purposes.

Please Note!

Because a previous ruling on the matter of dates for annual reports was being interpreted in various ways, and because of a lack of uniformity in the dates on blanks, the Cabinet of the General Synodical Society made the following restatement for the purpose of clarity:

1. All local reports shall be in the hands of the Executive Committee of the local society by April 1.
2. All local reports shall be in the hands of the classical officers and secretaries by April 10.
3. All classical reports shall be in the hands of the synodical officers and secretaries by April 15.
4. All synodical reports shall be in the hands of the General Synodical officers and secretaries by April 20.
5. All reports for the Statistical Secretary of the Woman's Missionary Society of General Synod shall be in her hands by May 1.

(Continued from Page 102)

the existing peace machinery so that the more than fifty nations signatory to the Pact of Paris shall be able finally to renounce war as an instrument of national policy and unreservedly agree that the settlement or solution of all disputes or conflicts of whatever nature or origin shall never be sought except by pacific means. The recent developments in the Far East are a demonstration again of the danger of building up great armaments, and they challenge, therefore, the united efforts of all lovers of humanity to make the present Disarmament Conference succeed in achieving its purpose.

In response to cabled messages from Christian groups in both Japan and China imploring aid in averting the threat to world peace, we have cabled the National

Christian Councils in both countries that we are appealing to all North American Christians to join with the Christians of all lands in a strong fellowship of prayer that Christian principles may be victorious in international relationships.

It is vital that the churches of Christ in North America should give themselves to prayer for an early settlement of the existing conflict. Only in this way can we lay hold of the invincible spiritual forces which will make possible a peaceful settlement of the present dispute. We can well lift up in prayer the masses who are suffering under this load of armed conflict, and all those messengers of peace who are seeking to bring men everywhere into acquaintance with our Lord.

THE BOARDS OF MISSIONS

HOME AND FOREIGN

Are in Desperate Need of Your Help

Only 6% of the Apportionment for Missions was paid by the end of February for the year 1932.

Will not the Pastors and Members of our Church immediately help to Lift the Load now resting upon the Boards and thus stop the suffering among the Missionaries, both at Home and Abroad?

REMEMBER THE WORDS OF THE LORD JESUS.

Summer Conference Themes

Home Missions

"The American Indian"

Foreign Missions

"China"

Two Timely and Vitally Interesting Themes for our Church

THE CONFERENCE DATES

As far as they are known at the present time the Conference dates are as follows:

Bethany Park, Brooklyn, Indiana.....	July 2 to July 8
Hood College, Frederick, Md.....	July 9 to July 15
Shady Side Academy, Pittsburgh, Pa.....	July 10 to July 20
Heidelberg College, Tiffin, Ohio.....	July 16 to July 22
Ursinus College, Collegeville, Pa.....	July 23 to July 29
Catawba College, Salisbury, N. C.....	July 24 to July 29
*Theological Seminary, Lancaster, Pa. (Tentative)..	August 1 to August 8
Mission House, Plymouth, Wis.....	August 8 to August 14
Grace Church, Buffalo, N. Y.....	September

Note these dates now and make arrangements to attend a Conference.

*School of Missions.

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Meetings,
Annual Board Meeting, first Tuesday in March.
Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

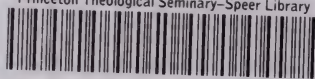
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